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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON THE DIGNITY OF A CHARACTER
FORMED UNDER THE INFLUENCE
OF CHRISTIAN PRINCIPLES.

It was long since observed by a heathen moralist, that if Virtue were to appear upon earth, clothed in a human form, it would soon be an object of general admiration and delight. If we pursue this idea, and represent our moral or intellectual being, thus personified, in its highest state of purity and perfection, actuated by the principles, refined by the precepts, and animated by the hopes of Christianity; we shall then behold a character formed to win the affections and captivate the heart—a character decked in the smiles of benignity and peace, and inspiring universal esteem and affection.

This imaginary representation it is the tendency of Christianity to realize. If we sincerely believe its truths, and adopt them as principles of conduct—if we imbibe its spirit, and exemplify its influence—if we feel according to its tendencies, and act according to its dictates, we shall exhibit a character and conduct truly dignified and honourable. Let us, then, briefly consider the *principles* which actuate the Christian, and which tend so powerfully to exalt his character.

Reason, independent of Revelation, has been highly extolled by many as a sure principle of moral excellence. If by reason, however, be understood that exercise of the mind by which it examines and compares objects, forms deductions, and foresees consequences—it cannot of itself

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constitute a firm principle of moral conduct. It wants both power and materials to raise the moral structure. It needs a standard to regulate its decisions. It is, besides, ever liable to be biassed or perverted by human passions and selfish interests. How wonderful have been the wanderings of reason in the history of human wisdom! How inconceivable the absurdities of some of the most enlightened of her votaries! To what extravagant reveries has she not reconciled the minds of men! And what wild and incredible imaginations have not her boasted sages mingled in their speculations! The Christian, however, rising superior to this erring standard, recognises and acts upon principles at once more active and more influential. He does not, indeed, refuse the aid of reason when unsophisticated; nay, he requires, retains, and employs it in his service: but from the Gospel alone he derives his principles of action and motives of conduct. Acting under the influence of its truths, his character is formed to command the respect and conciliate the esteem of all with whom he may be connected; for what exalted and superior excellence must that man display, who sincerely believes the doctrines of the Gospel, and earnestly endeavours to regulate his deportment by their influence and direction! What purity of heart, and integrity of conduct must *he* ever study to maintain, who is firmly persuaded that he is, at all times, in the presence and under the eye of the invisible Deity! What candour, truth, and justice must *he* be ever prompted to practise,

who sees a heaven above, a hell beneath, and a cloud of witnesses, unseen by unhallowed eyes, ever surrounding his path ! What admiration of the beauties of holiness, and what abhorrence of the deformity of sin, must *he* feel who has examined the history of the life, who believes in the merits of the death, and who knows the causes and the design of the sufferings, of Christ ! What fidelity in friendship, what tenderness in parental or in filial love, what ardour in every kind affection, what liberal charity, what generous compassion, what active zeal in every good work, must *he* display, who has himself been made willing by his Saviour's power, and quickened and ennobled by the inspiration of his love ! What steady patience and magnanimity ; what unshaken courage and fortitude ; what generous contempt of the baser interests of the world ; and what elevation of soul, towering above the storms, the vicissitudes, and the convulsions of this mortal state must *he* possess, who lives by the faith of the Son of God, who relies steadily upon his promises, and who looks not so much on things which are seen and temporal as on those which are not seen and which are eternal !

The principles which actuate the Christian in his conduct through life have relation to himself—to his fellow-men—and to God. With respect to himself, he is influenced by a regard to his own true happiness ; with respect to man, by a principle of benevolence ; with respect to God, by a principle of love.

1. The Christian is actuated by an *enlightened regard to his own true happiness*.—This principle of action is far exalted above that sordid self-love, which philosophers have assumed as the distinguishing feature of their systems, and which has been justly reprobated as an unworthy source of human conduct. This selfishness of character is derived from an unhappy ignorance of real good ;

from a base preference of the animal to the rational part of man, and of his present pleasures to his nobler and eternal prospects. But the principle on which the Christian acts, is founded in a right knowledge and desire of true happiness ; in a just estimation of the infinite superiority of the soul to the body ; and of the endless blessings of immortality to the transient pleasures of the present life. The one degrades and enslaves the mind ; the other exalts and ennobles it. The one contracts and corrupts the heart ; the other expands and purifies it. The one renders men covetous, cowardly, base ; the other forms them to be liberal, noble, and magnanimous. By the one, they are engrossed in earthly acquisitions, and dread the loss of them as the greatest of calamities ;—while, by the other, they are taught to rise superior to earthly objects ; to set their chief affections on things above ; to consider wealth but as the means of diffusing happiness, losses and misfortunes as salutary exercises of virtue and of faith ; to know that the smallest act of Christian faith and love upon earth, shall not, as our Saviour tells us, lose its reward in heaven ; that to bear persecution, to endure trials, to behold the spoiling of their goods, is often a privilege and joy—that even to lose life, for the sake of our Divine Master, is to find it—and, in a word, that “to live is Christ, and to die is gain.” The one seduces its infatuated slaves from the pleasant and peaceful paths of wisdom, distracts the mind, corrodes the heart, poisons the enjoyments of life, counteracts its own true interests, and generates both present misery and eternal ruin. The other subjects its disciples to the laws of *right* reason, governs them by the wisdom from above, leads them in the paths of righteousness and peace, exalts their nature, promotes their perfection, secures their happiness, and works out their salvation. How irra-

tional and unenlightened is the self-love, not only of the men of the world, but of the pretended disciples of philosophy ! how immoral in its effects, and how ruinous in its consequences ! How widely and how nobly contrasted is that of the Christian, whose entire operation and character are so conspicuously and incontrovertibly rational, moral, dignified, and enlightened !

2. The Christian acts on a principle of *pure and active benevolence* to his fellow-men.—Man is a social being ; and, therefore, whatever revelation may be made to him from heaven, must necessarily be expected to have a tendency to strengthen the principles of social union, and to invigorate every natural sentiment which connects him with his species. Accordingly we find a spirit of benevolence every where inculcated and enforced in the sacred Scriptures. Nay, this benevolence forms an essential, an indispensable requisite in the Christian character. “ By this shall all men know that ye are my disciples, if ye have love one towards another.” And, in effect, wherever the Gospel of Jesus Christ is cordially embraced, this spirit of benevolence will follow of course. We behold all the primitive Christians united by the bonds of fraternal love, and the most pure and active benevolence. We see them all actuated by one principle, and adoring their Creator in spirit and in truth. Crushing every selfish, interested passion, and enlarging every partial and contracted view, they burst over those narrow distinctions, which marked out an interest separate and detached. Their sacred attachments, their wishes of benevolence, knew no bounds. The same dispositions it is the tendency of the Gospel still to produce ; and were its truths universally believed and acted upon, blessings of every kind would pour in upon society. The voice of discord would no longer be heard : eve-

ry heart would beat responsive to the claim of fraternal affection ; the generous glow of friendship would beam forth from every countenance, and the charms of social intercourse cement every heart in one. Under the dominion of the Gospel, pride, envy, jealousy would give way to the most enlarged benevolence, and man would know nothing in man but a friend and a brother.—Such is the spirit which the Gospel breathes. The individual who lives under its influence, is prompted to devote all the energies of his mind, to promote the present and everlasting welfare of his fellow-men. There is, indeed, a disposition of benevolence in mankind independently of all religion ; but the Gospel purifies and exalts the principle, and directs it to its proper objects. The benevolence of the Christian is more pure and disinterested than any other ; for it acts not from any casual or constitutional feeling, nor even from the prospect of pleasure in the exercise of beneficence, but from the impulse of love to God, and from the heaven-inspired desire of doing the highest and most lasting good to men. It is incomparably higher in its standard ; for it requires us to love our neighbour as ourselves ; nay, what is even still more arduous and admirable, so to love each other as Christ has loved us. It is uncontestably more extensive ; for it includes every duty, exacts every active service, is zealously interested in the state of men’s minds, and the happiness of their souls, while it tenderly sympathizes in the afflictions, or provides for the relief of their bodies. It is infinitely more solid and durable : for it is derived from God, it contemplates eternity, it projects and anticipates the final union of its objects in those bright mansions above where love animates the songs of the blessed, and associates, in celestial harmony, the spirits of the just.

3. The grand principle which

actuates the Christian is *supreme love of God*. This purifies and perfects his other principles of action, and removes every motive that can be deemed interested or mean from their exercise. They are, indeed, all intimately connected, resulting reciprocally from each other, and forming an aspiring gradation of energy and excellence.

Whoever undertakes, with any degree of candour and sensibility, to observe the works of creation, to trace the government of providence, or to inquire into the moral and religious counsels of God, will quickly discover such amiable views of his character and perfections, as cannot fail to excite admiration and esteem. Whoever advances farther, and is taught to consider himself as an object of Divine compassion, and God as the source of all blessings, whether of nature, providence, or grace, cannot be so insensible as to refuse to acknowledge the obligations of gratitude. With considerations of still stronger power, the Gospel reveals this God as ready to receive the sinner, through the mediation and atonement of Christ; and faith represents to the soul this "mystery of godliness," with such "assurance of hope" and conviction of reality as produce the animating affections of love, gratitude, and delight. Both reason and the Gospel teach us, that God is supreme excellence, spotless perfection, the chief good, the object of the highest admiration and esteem, the source of the purest happiness and bliss. Faith animates these convictions into action, and prompts the soul, by the bright and realizing views which it unfolds of these truths, to expand its powers in the pursuit, and to aspire to the possession of the great and supremely amiable object which alone can satisfy its desires, and fill its immortal capacities. Esteem, gratitude, desire, and delight, all thus concur to constitute that disposition of mind which is called the love of God in man, and which, when

possessed in its full energy and perfection, is affirmed to be "shed abroad" in our hearts by the Spirit of God. Now this principle is of a noble and exalted nature. Its obvious tendency is to refine and to elevate the soul, to habituate it to the most sublime contemplations, to assimilate it to God himself. Its sensible operation is to purify, to impel, and to ennoble the actions of men. Its immediate effect is to plunge the mind into a generous oblivion of self, of interest, of passion; and to prompt the heroic resolution, to sacrifice and devote them all to the exalted Object of our grateful affections. Its permanent tendency is to render every duty pleasant, to preserve the mind even and unruffled amidst dangers and difficulties, to cast out disquieting doubts and fears, to disarm death of his terrors, and to lead us to anticipate the joys and occupations of heaven. What principle, in the compass of human motives, can be deemed of higher dignity than this, or of more exalted excellence? And how justly is it represented as the "end of the commandment," the sum of the Gospel, "the fulfilling of the law," the chief praise of God, and the highest perfection of man!

Hence the Christian lives *devoted to the glory of God*. He aims, throughout the whole extent of his conduct, to advance the praise and honour of the Divine character. This is the grand end of all his actions—the ruling motive by which all other motives are regulated, and to which they are all subordinated. It is the result of all the foregoing principles combined, and partakes of their united character. But what do we mean when we speak of advancing the glory of God? How is the Divine character glorified? The character of God includes all that we know of him. It comprehends those infinite perfections, by which he has revealed himself to us in his works and in his word. In the manifestation of these perfections, consists his glory. What-

ever tends more illustriously to display these infinite perfections, exalts his character, and augments the glory of his name. Thus to acknowledge and illustrate the perfections of God, is to live to his glory. It is to perceive, to feel, to revere, and to celebrate the grandeur of his majesty, the independence of his existence, the supremacy of his power, the excellence of his wisdom, the spotless purity of his holiness, the inflexible dignity of his justice, the amiable and endearing attributes of his faithfulness, compassion, and truth, the blessings of his mercy, the wonders of his love, and the treasures of his grace. It is to depend upon his word, to confide in his promises, to be subjected to his laws, to delight in his friendship, to cherish his love, to prosecute his designs, to maintain and advance the honour of his government; to act in all things as willing, faithful, zealous subjects. It is to refer all events to him as their author, and to direct all actions to him as their end. It is to seek all happiness in him as its source, and to derive all hope from him as its foundation; to dedicate life to him as its cause; to repose the soul in him as its everlasting portion. This is the supreme principle, and highest end of the Christian's life. In this all others terminate; and in this consists the perfection of his character, the dignity of his nature, the consummation of his felicity.

Such are the principles which dignify and ennoble the Christian. They give vigour, stability, consistency to character. They support the mind amid the changes and vicissitudes of this transient state; and, inspiring it with a "hope full of immortality," they lead to triumph even in the hour of death. They afford the true enjoyments of life. Without them all is dark, cheerless, and uncertain: with their support all is light, joyous, and secure. The mind is at peace with itself; and all its faculties act

in harmonious concert. Nature expands her charms with new beauty. Every object around infuses joy, or animates to praise. Acting under the influence of these principles, we shall feel the original dignity of our nature, and act as children of God—as joint heirs with Christ—as the associates of angels—as the destined companions of "the spirits of the just made perfect." I. M. A.

To the Editor of the Christian Observer.

I HAVE been reading, with much interest, a work, the second volume of which is just published, entitled "*Horæ Britannicæ; or, Studies in ancient British History; containing various Disquisitions on the national and religious Antiquities of Great Britain.* By John Hughes. 1818, 1819." The following narrative of the last days of the venerable Bede, as given in that work, may prove interesting to your readers. I am, &c. R. E.

"The account given of the last moments of the venerable Bede, by one of his own scholars, is so very affecting, and displays so high a strain of devotion, that I think proper to annex it to the concluding papers of this volume, as an eminent instance of the peaceable and happy consummation of a good man's days." "See with what peace a Christian can expire!"

"The ancient narrative states, that about two weeks before Easter, he was much troubled with a difficulty of breathing, yet without pain; so that he led his life cheerful and rejoicing, employing his time in devout exercises, until the day of our Lord's ascension, which was that year on the first of the calends of June. He daily read lessons to his scholars, and spent what remained of the day in singing Psalms: he also passed all the night waking in joy and thanksgiving, unless when a short

sleep prevented it; but awaking, he presently repeated his wonted exercises, and ceased not to give thanks to God, with hands expanded. He sang Antiphons, says the narrator, according to ours and his custom; one of which is, *O glorious King! Lord of hosts! who, triumphing this day, didst ascend above all the heavens; do not forsake us orphans; but send down the promised Father's Spirit of truth upon us.* Hallelujah.—When he came to the words *do not forsake us*, he burst out into tears, and wept much; and, when in an hour after he began to repeat what he had commenced, we wept with him: by turns we read, and by turns we wept; nay, we always read with tears. He often said and repeated, *That God scourges every son whom he receiveth*; and much more out of the Scripture; as also the remark of St. Ambrose, *I have not lived so as to be ashamed to live among you; nor do I fear to die, because we have a good God.* During these days he laboured to compose two works, well worthy to be remembered, besides the lessons we had from him, and singing of psalms; that is, he translated the Gospel of St. John into our own tongue, the Anglo-Saxon, for the benefit of the church; and some collections out of the book of notes of Bishop Isidorus, saying, *'I will not have my scholars read a falsehood, and to labour herein after my death, without any advantage.'* This is one of the earliest accounts we have of any vernacular version of the Scriptures in Britain; and it shews that Bede had no mind to keep the word of God locked up in a foreign tongue. When the Tuesday before the ascension of our Lord came, he began to be more vehemently seized with difficulty of breathing, and a slight swelling appeared in his feet; but he passed all that day pleasantly, and dictated now and then, saying, *'Go on quickly, I know not how long I*

shall hold out, and whether my Maker will soon take me away.' But to us he seemed well to know the time of this departure; and so he spent that night waking in thanksgiving; and the morning appearing, that is, Wednesday, he ordered that we should speedily transcribe what he had begun to pen; and this done, we walked till the third hour in procession, in honour of the saints, according to the custom of that day. One of us remained with him, who said to him, *Most dear master, there is still one chapter wanting: do you think it troublesome to be asked any more questions?* He answered, *It is no trouble: take your pen, and make ready, and write fast.* This he did: but at the ninth hour, he said to me, *Run quickly, and bring the priests of our monastery to me.* He then spoke to every one, admonishing and entreating that they would carefully say masses and prayers for him, which they readily promised; but they all mourned and wept, especially because he said, *They should no more see his face in this world.* But they rejoiced when he said further, *It is time that I return to Him who formed me out of nothing: I have lived long: my merciful Judge well foresaw my life for me: the time of my dissolution draws near; for I desire to be dissolved and to be with Christ.* Having said much more, he passed the day rejoicing till the evening; and the above mentioned youth said, *Dear master, there is one sentence not yet written.* He answered, *Write quickly.* Soon after, the young man said, *The sentence is now written.* He replied, *Well, you have said the truth. It is ended. Receive my head into your hands; for it is a great satisfaction to me to sit facing my sacred spot, where I was wont to pray, that I may also as I sit call upon my Father.* Being lifted out of bed, and supported sitting upon the floor, he then sang, *Glory be to the Father;*

and to the Son, and to the Holy Ghost, and immediately breathed his last.

"All that beheld this blessed father's death said, they had never seen any other expire in so much devotion and tranquillity: for as long as his soul continued in the body, he never ceased with uplifted hands, to give thanks to the true and living God."*

"Such," adds Mr. Hughes, "is the account of the happy exit of one of the greatest men of the Christian church, within his age and country. We may, perhaps, discern some tincture of superstition in his desiring masses to be said for him: but there is no mention of purgatory; no fear of death; no application to the intercession of saints, nor use of the extreme unction. So much ardent piety and devotion, in conjunction with unremitting regard for literature, are seldom instanced, even in a purer age of the church."

The private cell or study of Bede was in existence even to the age of the Reformation, for Simon Dunelmensis mentions, as being shewn in his day, "that little mansion of stone where he was accustomed to sit, to meditate, to read, to dictate, and to write;" and it remained entire to the days of Ieland, who speaks of it as a building low in its pitch, small in its size, and vaulted in its roof; containing an altar, although by that time neglected, "yet bearing in the middle of its front, a piece of serpentine marble, inlaid into the substance of it." It is observed by Mr. Whitaker, that the rude oaken chair, called Bede's, was in existence in the year 1745, and had nearly been burnt as a popish relic, by an over-heated mob. This being mentioned in a provincial newspaper, when Whitaker was then a boy of ten years old, made such a deep impression on his mind, as afterwards to excite, in his youthful but vigorous fancy, that

strong predilection for antiquarian studies which, in his mature age, broke forth with such strength and brilliancy.

For the Christian Observer.

ON THE STUDY OF SCEPTICAL WRITERS.

"Him that is weak in the faith receive ye, but not to doubtful disputations."
—Rom. i. 4.

It is humbling to the pride of modern superiority to compare the diligence displayed by some of our pagan ancestors, with that of many professed disciples of an infinitely superior dispensation. *Their* youth, we find, were content to consume the better portion of their life and talent in groping amid the darkness of error and uncertainty, if that by any means their unassisted reason might conduct them to what they felt to be at best mere unsatisfactory conjectural probability; while, on the other hand, too many who profess to be guided by the shining pillar of a full revelation, and to be excited by the promise of attaining to truths, in the unquestionable assurance and importance of which the mind may fully acquiesce, yet appear altogether to exclude Divine philosophy from the range of their studies! Or, if they permit religious knowledge to have any place in their pursuits, they seem to limit their tolerance to those portions of it which are least distinguishable from mere human learning, and are least edifying to the human soul. It can hardly be the design of the present observations to discourage the further cultivation of Theology, even in the widest and most promiscuous sense of the word: let, however, the mind be directed towards the more fruitful spots in this land of promise; and let it prefer those more inviting paths, which not only lead to more practical ends, but are ever found in

* Preface to Stevens' Translation of Bede.

themselves to be ways of the most perfect pleasantness and peace.

The point of view, in which I am about to consider the sacred precept, which is prefixed to these reflections, is simply in reference to the study of *controversial Divinity*. Let not, however, the assertors of intellectual freedom be alarmed: it is not in my contemplation to anathematize all who presume to communicate with those who may differ from themselves, or to proscribe every volume which does not minutely conform to some given system. My chief object is to urge upon parents and instructors, and indirectly also on my younger readers themselves, a few plain reasons for not cherishing any unnecessary intercourse with the works of *sceptical* writers. There are only three grounds on which I have heard this study directly encouraged and recommended. It is contended,

1st, That weighing deliberately the evidence on which our religion rests, and the arguments preferred against it, the youthful mind, unshackled by hereditary prejudice or national custom, may judge for itself, and arrive at last at that unbiassed conclusion which, it is contended, every man should have an uncontrolled opportunity of forming.

2dly, That from knowing the weakness of the sophistry by which infidelity has propped and supported her system, the youthful mind may be firmly persuaded of the reasonableness and authenticity of the Christian faith.

3dly, That having once seen the collected arguments of these writers, and those arguments satisfactorily refuted, the mind may be less liable to be staggered in future life, by the taunts, and quibbles, and objections with which it must occasionally be assailed.

The first of these arguments I shall not here take the trouble of combating—for it wears that ambiguous character which may, perhaps

excite a reasonable suspicion of the principle from which it flows. Is this a time for gravely entering on the *hours and contres* of Christianity?—Are we still, in this nineteenth century, to examine it with all that philosophical indifference which might be expected in arguing a very doubtful point? When we analyze this shewy reasoning, do we not soon trace its affinity to the mischievous error that “sincerity is all in all?” Does not this argument assume, by way of preliminary, that provided the mind arrive at what is termed “a conscientious conviction,” it matters little which way that conviction may incline? Making all charitable allowance for the liberality of a generous and enlightened spirit, can we be induced to believe that a parent, deeply convinced of the truth of our faith, and solemnly impressed with the paramount importance of such a conviction, would calmly commit the divine subject to his child, in these latter days, as a mere debateable question; as a thing not so much of abstract and essential truth, as something dependent on the separate conclusion of each unprejudiced mind? Would he be found countenancing the doctrine of a certain writer—“To reject churlishly or thoughtlessly the evidence offered of any truths so important as those of religion may be criminal, and is certainly wretchedly foolish; but a *conscientious disbelief*, or a *conscientious belief* of them are clearly no more matters of censure or of praise, than the colour of the skin or the faculties of the body?”*—I can have no intention on this occasion of taking up the gauntlet with which this unknown writer seems to have challenged all those narrow minds, who do not enjoy the advantage of having received their philosophical institution under the auspices

* Edinburgh Review of Bowdler, Aug. 1817, p. 339.

of his compatriot Hume : but I may suggest, that I am not here proposing to assist a neutral party in judicially determining the degree of credit due to our holy religion. It would, indeed, be absurd if I were to address my sentiments on this head to such a character ; because we should enter on the discussion not only with different views, but on contrary principles ; so much so that I should consider my point sufficiently established by the bare probability that *either* of those results might ensue, upon both of which he avowedly looks with equal indifference. I can only be understood as suggesting a hint to those who, having themselves cordially subscribed to the truth of Christianity, are anxious to establish their children and dependents in a faith as solid and sincere as their own.

I will not fatigue the patience of my readers, by attempting a regular confutation of the two remaining arguments. Their due weight will be more shortly, and perhaps as fairly, estimated by a reference to the considerations which have led my own mind to suspect, that however beneficial this acquaintance with the heights and depths of infidelity may have proved in particular instances, it is not a prescription calculated for general adoption even as a preventative—much, very much less as a safe cure.

Among the reflections which have thus operated on my own mind, I would first mention the possibility that having once penetrated into this wilderness of error, the inquirer may ultimately take a wrong path. This may, perhaps, be upbraided as a heterodox apprehension—but sincerity will not permit me to disavow it. I am, indeed, sufficiently persuaded, that whenever the evidences of our religion are compared with the objections urged against it, the result on every *competent* and *well regulated* mind can never be otherwise than

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triumphant to the Christian cause. But are those to whom this license is presumed to be given—the young, the volatile, the impetuous—generally endowed with such qualifications? Have they always that sober, logical, penetrating mind, which might be termed a *competent* understanding for such a task? And if they have, can they be ordinarily presumed to have acquired that deliberate sway over the passions ; that entire subjugation of fancy to the dominion of reason, in which consists a *well regulated* mind—a mind able and willing to discriminate truth from plausibility. At all events, the infidel's creed is too congenial to our fallen nature, even to justify our proclaiming the *possibility* of its being true ; and if the pride and passions of man can scarcely be held in allegiance under the sanctions of an acknowledged law, who would willingly conduct him to that inviting ease, that airy colouring, that bewitching raillery, of which Error knows too well how to avail herself?

But, secondly, I apprehend, there is no need to prove the reality of any such overwhelming danger. Let it be conceded that the basis and substance of our faith will, after all, remain perfect and secure ; let my opponent assume, that in the absence of any positive advantage, a controlling and general conviction that Jesus Christ is “the way and the truth,” may at least be preserved. But what then? Is this sufficient? Ask any one who has examined with tolerable accuracy the constitution of his nature. Let any one who has even occasionally descended into his own breast, and there found resident that latent spirit of infidelity which some maintain to be as inextinguishable, as it is almost universal : let them tell us to what they attribute the frailty which they feel and bewail.—Whence is it that the mind of the sincere, the humble, and the believing Christian—that mind which

should be all peaceful and serene—is, nevertheless, sometimes disquieted by these seasons of restless doubt and uncertainty? Such persons would, probably, confess, in many cases, that half their disorder can be traced to the very regimen which they rashly adopted as a preventative. They are conscious that, in seasons when their corrupt nature induces them to *wish* that religion were not a reality, reasons from Hume and Bolingbroke, or even from the excellent pages of their able refuter Leland himself, will recur for almost tempting them to *believe* it not to be so. True it is, when these arguments were first suggested to their mind, they may have been most satisfactorily overthrown; but it is far easier for the mind to return, by starts, to some short pithy objection than to retrace the close and connected reasoning by which that objection was combated. We are not all mathematicians, else indeed the “*q. e. d.*” being once established, we might safely acquiesce in it without carrying in our memory all the logical series of premises. Besides, how painfully has even the most acute intellect sometimes laboured in canvassing what at last it found to be only an unsubstantial cavil: and who can say how long or how fatally a less cultivated mind may perplex itself on the same point? Are we, then, justified in obtruding the difficult subtleties of other men on the plain and simple, when, perhaps, that very same simplicity of understanding which renders them incapable of fathoming such subtleties, may have been providentially designed as the best safeguard against their admission? How many persons, also, are there, who, unable to balance the merits of a present writer with the arguments of his absent and almost forgotten adversary, yield, almost mechanically, to the last impression; and thus consume year after year in that restless vicissitude of hope and fear—

of faith and infidelity—the end of which is only “vanity and vexation of spirit!”

In reference to the second argument, it might be asked, whether there be not a striking analogy between the system of him who would initiate the tender mind into the errors of infidelity, in order to its acquiring a more decided conviction in favour of the “truth as it is in Jesus;” and the policy of a parent who should encourage his child to frequent the haunts of the frivolous, the dissipated, and the profane, with the view that an acquaintance with such scenes might inspire a settled preference of sobriety and virtue?

To all this may surely be added the obvious danger, “lest knowing Christianity,” as Mrs. Hannah More expresses it, “chiefly by the difficulties it contains,” we should accustom ourselves to “view religion more as distinguished from infidelity than worldly-mindedness,” lest we should contract a habit of regarding the momentous truths of Revelation as themes for philosophical (one might sometimes add *political*) discussion, rather than as the momentous realities of eternity, revealed “for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” (2 Tim. iii. 16, 17.) The mind is often more willing to contemplate that which even scoffers must acknowledge to be a well proportioned form of *logical religion*, than to dwell upon the more practical features of the system. If care be not taken, we shall soon view our faith with much the same feelings as we do those splendid pictures with which we adorn our altars; and surely we cannot guard too carefully against the ruinous error of substituting a cold system of heartless dogmata for that “holiness without which no man shall see the Lord.” The most entire familiarity even

with the mysteries of religion cannot counterbalance the practical denial of the very truths which we proclaim: the loudest declaimer is neither so safe nor so useful as the silent advocate, who adorns his faith by his life. Of the one, indeed, it may be said, as of Bossuet, "qu'il prouve la religion;" of the other, as of the gentle Fenelon, "qu'il la fait aimer:" and if I had not imbibed Sancho's distrust of proverbs, I would earnestly recommend my Christian brethren to take as their motto the favourite one of Ganganelli, "*quæcunque amabilia*," rather than "*quæcunque erudita*."

It is allowed on all hands, that a man should, indeed, "be able always to give an answer to every one that asketh a reason of the hope that is in him;" but the question is, by what course we shall most surely arrive at the ability to give that answer, and how we may best ensure its being given in conformity to the Apostle's admonition, that is to say, "*in meekness and fear*." (1 Pet. iii. 15.) I would remark, then, that although there are numerous examples of men who having wandered deepest into this labyrinth of opinions, have been guided throughout by a heavenly clue; and who have not only themselves attained to the excellency of spiritual knowledge, but have also learnt that kind and tolerant compassion towards their more erring brethren, which would at first sight appear natural: still, this is not the ordinary result of controversy. There are, indeed, champions of the faith, of whom it may be said, that "their writing as scholars" has not prevented their writing also "like gentlemen and like Christians;" but the antithesis of the compliment is deeply humiliating, and will suggest more than I could, perhaps, venture to express. If the study of controversy correct the judgment, it does not ordinarily expand the mind—if it

cries the temper, it does not usually sweeten it.

Lastly, I would ask, is there not something peculiarly awful in the idea of thus trifling with our convictions; of thus quitting the peaceful state of belief and acquiescence at which the Spirit of God may graciously have enabled us to arrive, in order to go out not knowing whither we go?

If, in conclusion, an inquiry should be made for a safer and more certain course, the Christian might well be exhorted to furnish himself with a *rational conviction* of his faith; and to that end he might be urged to study, with a simple, serious, and impartial mind, some of those worthies of our cause who have summed up with unanswerable precision the evidences which establish the divinity of our religion; not forgetting, however, that the Scripture is its own best evidence; and that where devoutly studied with humble and earnest prayer to God, irresistible marks of divinity will appear in its hallowed pages. For prayer, after all, is the key as well to a correct faith as to a holy life. When once true religion is planted within us, prayer must fence it round and protect it from the storm. From that period, the foundation once laid, the Christian will find his time more profitably occupied in learning to love and glorify his Saviour, than in labouring to protest, with historical accuracy, against the fallacy of errors which are sometimes, it may be feared, kept alive and in repute, like popular criminals, by the very intemperance with which they are attacked. The Bible—that common centre, round which all these disputants affect to move, and to which they all refer—will teach us the insignificance of many minute discrepancies which would be perfectly undeserving of notice, if they did not frequently cause an alienation of the heart, far wider than the petty

difference of the mind : and as to the more important and vital principles of our faith, let us provide ourselves with that one consoling reflection, dwelt upon by the learned and pious Bishop of St. David's : That having once convinced ourselves of the *truth* of Christianity, it is childish to discuss its *falsity*—having once satisfied ourselves as to the *positive*, it is downright absurdity to try the plausibility of the *negative*.

CAUTELA.

To the Editor of the Christian Observer.

I SEND you for insertion in your periodical publication, a short extract from a little book, written by Baxter, and which, having, I believe, never been reprinted, is difficult to procure. It is entitled "Directions for Spiritual Peace and Comfort." As it exhibits the feelings of that eminent man, respecting his own assurance and certainty of salvation, it may be interesting to some of your readers. Speaking of the doubts of many Christians upon this point, he says :—"If you ask me what I think of this myself, and consequently what assurance I have of my own salvation, I will freely tell you how far I am arrived in assurance of grace and justification, and how far in the matter of perseverance, and so of salvation. I lay seven years under great doubtings of the truth of my sanctification ; especially for want of those lively, affectionate, heart-melting effects which I desired to have found, and for want of deeper apprehensions of God, Christ, glory, sin, misery, mercy, duty, &c. which made me still fear that all I had was but the mere effects of education, reading, and speculative knowledge, and so that I had only a notional religion that touched my phantasie and swam in my brain, but worked not thoroughly on my heart, for want of more deep and serious believing of those holy truths which should be operative. Yet all this while, probabilities of grace, af-

fording me that which we commonly call hope, did bear me up. Now through the great unspeakable mercy of my God, I have attained to so strong a probability of my sincerity and sanctification, as in a *large* sense may be called assurance or certainty, but not in the *strictest* sense ; much less is it a *perfect* assurance : I have so strong a persuasion of the truth of my faith, and so of the pardon of my sins, as overcometh most doubtings and trouble of mind, and keepeth me in quietness and peace of mind, and some joy in the Holy Ghost, and delightful thoughts of my everlasting rest, and gives me a confidence in God, and access, with boldness to the Throne of his Grace. But yet I find that carnal security has a great hand in the allaying of my troubles, though not in the raising of my joys (and it is no unusual thing for a good cause, and a bad faith, assurance and carnal security to join together in one effect ; even in expelling trouble from the heart :) yet I dare scarce say, in the usual sense of the word, that I am certain of my sincerity, and so of my justification ; especially when temptations have prevailed, and the strength of the flesh's interest, and the weakness of Christ's interest in my estimation, and will, and affections, have appeared more than ordinary : and when I have thought how much stronger trials I may yet be put to, which others daily undergo, especially the temptations of prosperity do oftener make me fear, than those of persecution and adversity. I am sometimes afraid, lest it be but the weakness of my body, and the distance of objects, and the smallness of temptations, that makes them no more prevailing with me : and that if I had as strong a body as others, and were in that dignity, wealth, and abundance of all things, as some are, whether honours, carnal pleasures, sports, delightful meats, drinks, beauty, and such vanities might not carry me away, as I see

they do others, that made as great show of holiness. Yet do not these doubts much affright or disquiet me, because I find God at present possessing me with those resolutions to cast away all for Christ, which, I doubt not, are the work of his own grace, and because I have experience of abundance of preventing and sustaining grace; and because I find at the present that God enableth me to account all things loss, and dross, for him, and easily, without much reluctance, to empty my purse for him and his poor, and to lay out my time and strength for him and his church, and with some good success to resist temptations, and that I have no desire, in any activity or prevalency, to be any higher in the world than I am, but think God hath chosen out for me the best condition and station that I could have desired in all the world.”

“I know how sad and shaking examples this age hath afforded: and, therefore, I am not *certain, properly, strictly, certain* of my salvation; nor so near to a certainty of my salvation, as I am to a certainty of my faith, justification, adoption, and sanctification. Yet I am so strongly confident of it (that I shall hold out and be saved,) that it doth not only calm and quiet my mind, and overcome my troubles and fears, but also enable me to rejoice in hope of the glory to come, and to desire Christ’s coming to judgment, and to think of death with much more contentedness and submission than else I should do: for as I am much persuaded that the rooted in grace do never fall quite away, so if I were sure that they did, yet I know so much of the graciousness of God’s nature, and his covenant, that he will not forsake any that do not wilfully forsake him; and I have so full a resolution to cleave to him, wrought in me by his Spirit, and such experience of tender love, and his preserving me in trials, that I have a strong confidence that he will never permit

me to fall from him. Yet do I see a necessity of daily praying to him, ‘not to lead me into temptation, but to deliver me from evil;’ and to live in continual watchfulness, expecting daily assaults, and renewing daily my repentance and resolution.”

To the Editor of the Christian Observer.

WHEN clergymen preach upon the subject of the Sabbath, it is usual to say that all works are forbidden on that day, except *works of necessity and works of charity*.—Now, sir, I have a great wish to know your sentiments, or the sentiments of some of your correspondents, as to the *character* of works of necessity; for my lot is cast in a district where works of necessity, according to the received opinion, are very numerous, and include, among other things, the repairing of wears, the renovation of old, or putting up new, machinery in cotton mills—the superintending of certain processes in bleaching, dying, and printing—besides sundry other performances, which it is not necessary to specify.—For one, I doubt the necessity, consequently the *propriety*, of such works on the day of sacred rest, but should be glad to be informed what Christian observers think upon the subject.—I would propose two queries: What is it that gives the character of necessity to any work on the Sabbath-day? And does that character belong to such performances as those specified above?

CLERICUS LANCASTRIENSIS.

FAMILY SERMONS.—No. CXXIV.

1 Cor. i. 30.—*Of Him are ye in Christ Jesus, who of God is made unto us sanctification.*

THE entire passage from which these words are taken is as follows: “Of

Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, let him that glorieth, glory in the Lord." The relation which our blessed Saviour bears to the Christian, in each of these points, is highly important; but it is intended, in the present discourse, to confine our attention chiefly to the third—*He is made unto us sanctification.*—The importance of this subject is very great; and it especially behooves us to guard against the many injurious mistakes which men are apt to make respecting it. The plain fact is, that the doctrine of the necessity of holiness is one which is by no means pleasing to the natural mind. There are many persons who allow the duty of maintaining a fair and decent character, who still are ignorant of, or are unwilling to admit, the necessity of that extensive and radical change of heart, that constant vigilance and prayer, that deadness to sin and the world, that sacred communion with God, that zeal for his glory, that active benevolence and charity towards our fellow-creatures, which are implied in the idea of sanctification. Others, perhaps, are not unwilling to receive the promises of the Gospel, to claim its privileges, and to espouse some of its most peculiar doctrines, if only they may be excused that holy warfare, that strict self-denial, that lowliness and integrity of heart, and that active obedience to God, which our Redeemer requires from all his followers. It is easy to profess the Gospel in a manner so careless and indifferent as to have no influence on our character, as to require no sacrifice of our evil propensities; as to lead neither to prayer, nor humility, nor obedience. It is a most important part of the Gospel, that "Christ is made unto us righteousness;" which implies, that we are justified

wholly by his death and merits, through faith; a doctrine greatly opposed to the unrenewed feelings of the human heart, one which our natural reason could never have discovered, and one which is expressly intended to exclude boasting, and to keep us low in the very dust of humility, as conscious transgressors deeply involved in sin and guilt, without strength or merit, and needing a salvation wholly gratuitous and undeserved. Yet even this fundamental doctrine may be admitted in words, without producing its proper effect upon the heart: we may deceive ourselves with a mere profession of faith, while there are none of its fruits visible in our life and character; and may speak of the Redeemer as made unto us "righteousness and redemption," while we are not cultivating that "sanctification" which is the only true proof of our interest in the other blessings of his death and passion. Men are too apt to generalize; to acknowledge the duty of being holy, while they neglect to cultivate those individual graces in the union of which holiness consists. To guard against these and other dangerous errors, let us, by the grace of God, and in humble reliance on the blessed influences of his Holy Spirit, proceed to consider what the Apostle intended chiefly to teach by the doctrine that "Christ is made unto us sanctification."

In considering the natural scope of the words of the text, it is necessary to reflect upon the connexion in which they are introduced. The Apostle was commencing his First Epistle to the Church of Corinth; a church remarkably conspicuous for its spiritual gifts, and unhappily not less so for the dissensions which had been introduced into it. After referring to these two points, he proceeds to notice the simplicity of his own preaching among them, and to shew of how little estimation were worldly

wisdom and dignity in the sight of God, who by means apparently the most unlikely, by the simple preaching of the Cross of Christ, had confounded the wisdom of the wise and the pride of the mighty. He shews, in a word, that a most important object of the Gospel, was to exclude boasting, that no flesh should glory in the presence of God. Hence he resolves the whole of our salvation from beginning to end, into the free grace and unmerited mercy of God, through Jesus Christ. He attributes no excellence to man; even the exalted gifts and graces of the Corinthian Church were no exception to the general rule of human guilt and feebleness. Of those and all other things lovely and of good report in the Christian character, he represents God the Father as the fountain, and Jesus Christ as the channel of communication. Is the Christian "wise unto salvation?" He was naturally ignorant like others, but Christ was "*made unto him wisdom.*" Is he justified before God? Like others, he was naturally guilty and obnoxious to the Divine justice; but Christ was "*made unto him righteousness.*" Is he "a new creature," and "called to be a saint?" Naturally he was, like others, sinful and unclean, but Christ was "*made unto him sanctification.*" In short, the whole of our salvation, our "redemption" from the tyranny of sin, from the dominion of Satan, from the power of the grave, and from eternal punishment, with all the separate links in this golden chain of blessings, the Apostle teaches us to ascribe solely to this Divine and inexhaustible source. Therefore, far from boasting of personal attainments, far from raising contentions in the Church of Christ respecting the superiority of particular teachers, saying, "I am of Paul, and I of Apollos, and I of Cephas;" "let him," says the Apostle, "that glorieth, glory in the Lord."

The text, therefore, under consideration, is plainly intended as an argument for Christian humility. Not only is our *justification* purchased without any merit on our part, and freely bestowed upon our repentance and faith, but even our *sanctification*, even the spiritual graces which are shed abroad in our hearts, even our knowledge, and zeal, and love to God, and our Christian charity for the souls and bodies of our fellow-creatures, with every other good word or work, which God by his Holy Spirit may enable us to perform, are derived from Jesus Christ. It "pleased the Father that in Him should all fulness dwell;" and "of his fulness have we all received, and grace for grace." It was this important doctrine, a doctrine so well calculated to humble human pride, and to teach us to attribute all the glory of our salvation not to ourselves as the recipients, but to God in Christ as the fountain, that St. Paul seems chiefly to have intended to teach us in the words of the text.

In order, however, to understand more fully the nature of the Apostle's remark, we may view the subject in another aspect. We find in Scripture the work of our sanctification attributed at different times to the Three Co-equal Persons in the ever-blessed Trinity. St. Jude speaks of the *Father* as sanctifying us: the *Holy Spirit*, it needs not be added, is peculiarly the agent of our sanctification; and in the words of the text, and other passages, that sanctification is attributed to *Jesus Christ*. We may more fully perceive the consistency of these descriptions, by considering our sanctification in three different points of view, as particularly connected with the Three Persons of the Sacred Trinity.

If, in the first place, we inquire for its *originating source*, we trace it, like all other blessings of Redemp-

tion, to the infinite love of God the Father, who “so loved the world that he gave his only begotten Son,” not only to “die for our offences, and rise again for our justification,” but to procure for us the gift of the Holy Spirit for our sanctification. Hence, it is said, that we are “chosen of God to salvation through sanctification;” and the Apostle devoutly thanks the “God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”

If from the originating source of this great blessing, we turn, secondly, to the *meritorious cause* of it, we shall find this to be the sacrifice of Jesus Christ, “who suffered for us, leaving us an example that we should follow his steps.” “He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” And to bring forward no other instance, St. Paul, in the words of the text, speaks of our Lord Jesus Christ as equally our righteousness and our sanctification; thus teaching us that great truth in the Christian life, that where God in his mercy delivers any man from the guilt of sin, he begins also to subdue its power.

If, in the third place, we inquire into the *efficacious cause* of our sanctification we shall perceive it to be the Holy Spirit, whose peculiar office it is to enlighten our understandings, to regenerate our souls, to promote in us heavenly desires, and, in a word, to carry on in our hearts the life of faith through its various stages. All the graces of the Christian character, such as “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,” are emphatically entitled “the fruits of the Spirit,” it is He who dispenses

them to us: He ploughs up as it were the rocky soil, to fit it for the reception of the Divine word: He sows that word in the heart thus prepared for its reception; he fosters it with the benignant rays of his sacred influences; he waters it with his blessing; and at length he so brings it to maturity that it bears good fruit, thirty, sixty and a hundred fold, to the praise and glory of God.

Thus we perceive that the Three Persons in the Godhead are respectively concerned in effecting this as well as the other parts of our salvation. The words of the text, however, refer us chiefly to the Second Person in the Sacred Trinity, and require us more particularly to consider in what manner Christ Jesus is *made unto us sanctification*. Now it is evident that he is so, as already stated, on account of our sanctification being a part of our salvation, and, as such, a part of the purchase of his blood. That new nature which is necessary to fit us for the eternal inheritance, is as much one of the gifts which he received for men as the inheritance itself. St. Paul, in the first chapter of his Epistle to the Ephesians, speaks of our being “chosen” and “accepted” in Christ; and of our adoption, justification, redemption, holiness, and glorification being also through him.

But not only may our sanctification be attributed to Christ as the meritorious Author, but he is, farther, if we may so speak, the Great Depository in which it is treasured. Hence the Holy Spirit takes of the things which are his and reveals them to us. By virtue of a union with him by faith, we derive supplies of holiness from his immeasurable fulness: he dwells in us, and we in him; and as the branch brings forth good fruit, in consequence of its junction with the parent stock, so we become wise unto salvation, and partakers of sanctification by means of this

vital connexion with Him who was "holy, harmless, undefiled, and separate from sinners."

The Redeemer is further made our sanctification, as it is by his Holy Spirit that it is effected, and as it is in a great measure by the study of his unspotted life that we learn its nature and extent. He is made our sanctification, because he has exhibited an all-perfect example for our imitation, and because he has taught us the beauty of holiness in his precepts, and exhibited it in his character. He is made our sanctification, further, because he has manifested in his death the displeasure of God against sin, and the infinite necessity of holiness. He is our sanctification, again, because we are constrained by his love to a cheerful obedience, and derive from his sacred Cross the zeal, the gratitude, the affection which prompt us to a holy submission to his laws. In these and similar respects may we consider the assertion of the Apostle verified in the spiritual life of every Christian.

In considering, however, the Redeemer as our sanctification, it is necessary that we should beware of taking up an unscriptural view of this subject, and such a one as would be detrimental to our progress in holiness. It would be an error most injurious to our souls to contemplate our sanctification merely as something laid up in Christ, instead of something derived from him for our personal benefit. Our justification was a work done *for* us; but sanctification is a work done *in* us. The former is, through the righteousness of Christ, imputed to us by faith; the latter is imparted to us by his Holy Spirit. We are justified by another, as a person may have his debt discharged by a friend; but we cannot thus be made wise or holy. The right or title to heaven was transferred freely to us; but the qualification for its enjoyment must be made

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our own. There must be a newness of nature, a holy principle implanted in us by the Spirit of God, to render us fit for that blessed mansion. The holiness of Jesus Christ will not profit a man who lives and dies unholy. The Holy Spirit must work *in* us: we also must co operate with him: we must not resist his influences; but must invite them by prayer, retain them with watchfulness, and make use of them with diligence. We must be holy, and active, and self-denying. It would be a most incorrect and unscriptural view of the text, to suppose that it meant that our sanctification is as it were something reserved for us, laid up as in a store-house, instead of being infused into our souls. We cannot scripturally or reasonably speak of our Saviour in his capacity of a physician *imputing* health to us; or in his kingly office as imputing love to his commands and zeal for his glory. These things must be deeply wrought in us: they must become our own; not, indeed, meritoriously, or as self-derived, but as gifts from above, freely bestowed upon us, and essentially necessary to constitute us true believers. Yet even in this view we are not passive receivers of sanctification: the Holy Spirit operates by influencing our wills, correcting our judgments, refining our affections; and thus making us ourselves "work out our salvation" under His blessed influences, who "worketh in us both to will and to do of his good pleasure." Boasting is excluded; but exertion is not. We must, as the Scriptures express it, walk, run, strive, wrestle, fight, actively engage our heart and all our powers in the work of ensuring our salvation. We must mortify sin; subdue the unhal- lowed propensities of the mind, and oppose with every nerve, the world, the flesh, and the devil. These are not inactive duties: they require constant vigilance, with hourly exertion and prayer. To assist us in the per-

formance of them, to supply power, and motive, and encouragement, Christ is revealed to us as our sanctification, and the Holy Spirit as our sanctifier; but not to render useless the various means of grace, or to supersede the earnest efforts of the regenerated soul in the attainment of so high a blessing. It would be most injurious to the honour of our Redeemer, as well as fatal to our own souls, to suppose that he came upon earth to relax the commands of God, or to abate the efforts of the renewed mind, for the attainment of personal holiness. It is true that the Christian can never be perfectly holy, while he remains in this world of sin and temptation, and retains a heart naturally disposed to every thing that is evil, but his wish and the object of his constant labour will be to be holy even as God is holy, and perfect as his Father which is in heaven is perfect.

The whole of this subject dictates its own application to the conscience and the circumstances of every professed Christian. If so great our privileges, how great also our duties! If we desire the justification which is by faith in Christ, how necessary

the cultivation of that sanctification which is the fruit of faith? The time past has surely sufficed to follow our natural course, which leadeth to destruction; and if we have not hitherto turned to God, and begun to practise the duty and enjoy the privileges of willing dedication to our Creator, let us now at length lay the subject to heart. And while we use our earnest endeavours, let us not forget humbly to pray to Him who alone can direct and strengthen them to any effectual purpose. As a prayer suitable for this occasion, I shall conclude with that employed by our Church as the Collect for the Second Sunday after Easter, and which has briefly combined the two-fold scriptural view of our blessed Saviour, as our justification and our sanctification. "Almighty God, who has given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen."

MISCELLANEOUS.

To the Editor of the Christian Observer.

If you deem the following lines worthy of insertion in your miscellany, as an Appendix to the papers entitled "Cowperiana," they are at your service. I fully agree with your correspondent the writer of that paper, who has our great moralist, Dr. Johnson, for his guide, in the sentiment, that as every instance of similitude cannot be considered a proof of imitation, so not every imitation is to be stigmatized as a plagiarism.

The adoption of a noble sentiment, or the insertion of a borrowed ornament, may sometimes display so much judgment as will almost com-

pensate for invention; and an inferior genius may, without any imputation of servility, pursue the *fiat* of the ancients, provided he declines to tread in their *footsteps*. Where the open marks of a transcript are not discernible, even the charge of imitation ought not with haste to be imputed. When, however, a cluster of sentiments or images is applied by two writers to the same subject, it is not to be doubted that the one has copied the other, particularly when we find the same disposition of the parts, and especially a disposition in no common form. Again, identity of expression, especially if

carried on through an entire sentence, is a certain proof of imitation. Nay, an imitation is sometimes discoverable, where there is the least particle of the original expression, by a peculiar and not very natural arrangement of the words. The same *train* of expression does not usually spring from Nature, who, when the sentiment is the same, has a hundred ways of giving it to our minds. The ingenious Bishop Hurd, in his characters of imitation, points out several instances of this kind of resemblance, particularly in comparing the Song of the Bards over Cuchullin, in the poem on his death, in Ossian's Fingal, with David's Lamentation over Saul and Jonathan. (2 Sam. i.)

Ossian.—"Thy path in the battle was terrible! the steps of death were behind thy sword!"

David.—"From the blood of the slain, from the steps of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty!"

Ossian.—"Thy strength was like the strength of a stream; thy speed like eagle's wings!"

David.—"They were swifter than eagles: they were stronger than lions."

These are not, perhaps, particularly striking imitations, and, if taken out of large volumes, might have been regarded as accidental coincidences; yet being in two short elegies, it is natural to suppose the reading or remembering the one may have occasioned the peculiar cast of thought and expression in the other. Some other parts of the elegies present a more remarkable coincidence.

Ossian.—"Where hadst thou been when the mighty fell? The mighty have fallen in battle, and thou wast not there!" "The mighty are dispersed at Temora."

David.—"How are the mighty fallen (ver. 19.), fallen in the midst of the battle! Thou wast slain in thy

high places! How are the mighty fallen, and the weapons of war perished!"

Ossian.—"Let none tell it in Selma, nor in Morven's woody land! Fingal will be sad, and the sons of the desert mourn!"

David.—"Tell it not in Gath, publish it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice, and lest the uncircumcised triumph."

Here the imitation appears in the order, turn, and almost the number of the words. Chance could hardly produce such a singular mode of expression, and such an arrangement of a sentence in two different writers. It must, therefore, in this case, be conceded that the bard of the North, whether Ossian or Macpherson, if not intending to imitate, had so imbued his mind with those sacred writings and sublime strains of elegiac and prophetic poetry, which are so elementary in the education of the youth of his native land, or at some after time had so caught their spirit, that when he resumed his own pen, it was guided in a train of sentiment and expression, which, if beneath its model in dignity and energy, retains, doubtless, strong evidence of the peculiarity of its beauty. Now, in charging an author, more particularly a poet, with copyism, the resemblance ought surely to be at least as marked as in the foregoing extract. A concurrence and parallel should be adduced so striking as to be recognised immediately by any eye familiarised in the least with the two writers. The face of the one, to use one of Cowper's own vivid expressions, should be "twin image of the other." It is subject to such observations as these that I would subjoin one or two quotations from Cowper's poetical works, with extracts from other writers, which I bring forward chiefly as parallel passages, and illustrations of the beauty of his sentiments, where the allusions may be obscure. In some passages, the

allusions are so prominent as to compel recollection at once. Such is the designation of the "grave coxcomb" in "Conversation;" comparing him to the Cynic Diogenes in the tub, "an oracle within an empty cask." Such, also, is the introductory address to "Retirement," reminding us so strongly of the beautiful passage in Horace (Sat. vi. lib. ii. v. 60.):

"O rus! quando ego te aspiciam? quandoque licebit," &c.

"Ducere sollicitæ jucunda oblivia vitæ?"

So, likewise, in that address to the sceptic in the "Garden," what classic reader is not reminded, and delighted to be reminded, of the two interesting passages in Cicero's *Officiis*, "*Sanguinis autem conjunctio benevolentia devincit homines et caritate*," &c. (compare also Acts xvii. 26.); and that, where Cicero quotes the beautiful remark from Terence, in answer to Menedemus,

"Homo sum: humani nihil a me alienum puto."

I might add that the inquiry of Menedemus,

Chreme! tantumne ab re tuâ est oîi tibi
Aliena ut cures, ea que nihil quæ ad te
attinent,"

seems to have dictated the sceptic's question, "What's the world to you?" while from the remarks of Cicero and Seneca on the reply of Chremes, as beautiful a paraphrase of that celebrated line has been added by Cowper, as ever fell from the pen of a poet. The salutary interference of the sage and Christian re-prover, is fully justified by an appeal to those records where we discern not only way-marks, directing to the path of duty, but that path itself impressed with the footsteps of some whose example precedes us at once as an encouragement and a sanction. (See, for instance, Acts vii. 24, and Psalm cvi. 30.) The surly answer, "Am I my brother's keeper?" will not serve our turn. Μη μοι λεγε

το ψυχρον ταςτο ρημα: τι δε μοι μελει;

οδεν εχω χοινων προς αυτον, &c. It is a pitiful baseness, and even a kind of foul disloyalty to the interests of the heavenly empire, to forbear a well-timed remonstrance. Phineas and Moses have proved by their conduct, meeting as it did the Divine approval, οτι κοινων εσι το εγκλημα, δημοσιον το αδικημα, εξεσιν εκασω των βυλομενων κατηγορειν; and their example fully warranted the glow of philanthropic feeling which prompted Cowper to add,

"Neither can I rest

A silent witness of the headlong rage,
Or heedless folly by which thousands die,
Bone of my bone, and kindred souls to mine."

While, however, in such passages the assimilation is not difficult to be traced, there are others where the allusion is more remote, and the beauty of it not being discernible at first, rises upon us by means of a closer inspection, somewhat like those exquisite pieces of scenery in nature, which amply compensate for the pause which their detection occasioned. Of this kind, I think I perceive an obscure allusion, in the poem on "Truth," to the interesting interview between Zenocrates the philosopher, and the gay Polemon, and the influence of the Academician's eloquence in working a reformation on the habits of the dissolute youth; a reformation, the first indications of which have been so elegantly described by Horace, in the third satire of his second book. The story is well known, and the passage in Cowper should be perused with it fresh in the reader's recollection. Perhaps it may be as well to subjoin parts of it, by the side of Horace's lines.

"Quæro, faciasne quod olim
Mutatus Polemon? ponas insignia morbi,
Fasciolas, cubital, focalia: potus ut ille
Dicitur ex collo furtim carpsisse coronas,
Postquam est impransi correptus voce magistri."

Horace.

"But the same word that like the polished share,

Ploughs up the roots of a believer's care,

*Kills too the flow'ry weeds where'er they grow
That bind the sinner's bacchanalian brow,"*
&c.

*"Ob that unwelcome voice of heavenly
love," &c.*

*"In vain he points his pow'rs against the
skies,*

*In vain he closes or averts his eyes ;
Truth will invade—she bids him yet be-
ware,*

And shakes the sceptic in the scorner's chair."
Cowper.

The Notes in the Delphin edition of Horace, to ver. 254—258, are worth referring to, for the purpose of justifying the comparison, and placing it in a more clear point of view.

In the Progress of Error, Cowper speaks with great elegance and justness of an author's cares. Doubtless he penned his sketch from the life, and transfused his very feelings into his lines. Perhaps I shall appear even more fanciful than in the last instance, when I venture to remark that they appear to me to contain a continued allusion of considerable beauty to the second of Exodus, ver. 3—10 : I mean the committing of Moses to the waters of the Nile.

I must now allude to another passage, containing one of those sentiments, or rather clusters of sentiment, which in the outset of this essay are stated as obnoxious to the stigma of imitation. That which appears to merit the praise of originality, may be found in Callimachus, ver. 36—40 of his Ode to Apollo.

*"Κείνος οἰσεύτην ἔλαχ' ἀνέρα, κείνος αὐιδόν.
Φίλω γὰρ καὶ τίζον ἐπὶ βρεπείαι καὶ αὐοιδῇ.
Κείνῳ δὲ θρηναὶ, καὶ μάντις," &c.* Callim.

*"Quondam citharâ tacentam
Suscitat musam, neque semper arcum
Tendit Apollo," &c.* Hor. ii. 10.

And in lib. i. Od. 21.

*"Delon Apollinis,
Insignemque pharetrâ
Fraternaque bumerum lyrâ."* Horace.

*"What if thine heaven be overcast,
The dark appearance will not last ;*

*Expect a brighter sky.
The God that strings the silver bow,
Awakes sometimes the muses too,
And lays his arrows by."* Cowper.

Indeed, beautiful as is this ode of Horace, he seems to have collected the principal of its striking sentiments from other writers who may not probably have uttered them with so much of point and vivacity. Cowper has elsewhere (in his Winter's Walk at Noon) enlarged with considerable beauty on this and a preceding sentiment of the abovementioned ode—

*—"Informes hyemes reducit,
Jupiter : idem
Summovet," &c.*

*"But let the months go round, a few short
months,*

And all shall be restored," &c.

"These have been," &c.

Only with this difference, that he has exhibited the true Author of every mutation, in the place of the "idem Jupiter" of Horace ; and while acknowledging "a soul in all things," has added,

*"That soul is God,
Who ere one flow'ry season fades and dies,
Designs the blooming wonders of the
next."*

Again ; when Cowper exclaims,
"Off ye profane, for God himself is here,"
&c.

he has the elegant Callimachus for his model, who cautions the same class of individuals against any intrusion, while he celebrates the praises of his patron Deity.

"ἐκὰς, ἐκὰς, ὅστις ἀλιτρος," &c.

Horace has copied part of the sentiment,

"Odi profanum vulgus, et arceo."

So likewise in his Winter Morning Walk, Cowper had still his favourite Callimachus for his companion.

*"The soul that sees God, or receives sub-
lim'd*

*New faculties, or learns at least t' employ
More worthily the pow'rs she own'd before,
Discerns in all things, what with stupid gaze
Of ignorance, till then she overlook'd," &c.*
Cowper.

*"Ὁ πολλὰν ἢ παντὶ φαίνεται ἀλλ' ὅτις
ἐσθλός.*

*Ὅς μιν ἰδὼν, μίγας ἔπος· ὅς δ' ἐκ' ἰδέ, λητὸς
ἐκείνος.*

*Ὁ φόβος, ὃ Ἐκάεργε, καὶ ἐστόμεθ' ἐποτε λιτὸν
—"*
Callim.

Nor do we find that the ancient and modern bard have separated even at the conclusion of the walk. They both appear impressed with the refined and exquisite delights of Nature's scenery, as well as astonished with the power and touched by the love which framed and maintain the creation; and we at last trace them together ascending to that Being in whom these wonders all meet, as from him they emanated, equally satisfied of the result deduced from their observations, that in God alone can the human soul find a portion adapted to its capacities and desires.

“χαῖρε! μέγα, Κρονίδη! πανυπέροχ' αἶψα, δῶταρ
 ἑαῶν,
 Δωτορ ἀπηνειόης· τέα δ' ἔργματα τίς κεν αἰδοί;
 Οὐ γένε', εἴ κ' ἔσαι τίς κεν Διὸς ἔργμα' αἰσέει;
 χαῖρε, πάτερ, χαῖρε' αὖθι' δίδε δ' ἀρετὴν τ'
 ἄρεος το
 Οὐτ' ἀρετὴς ἀτερ οὐδὲς ἐτίσθαι ἀνδρᾶς ἀρεῖν,
 Οὐτ' ἀρετὴν ἀρενοῖο· δίδε δ' ἀρετὴν τε καὶ
 ὄλβον.” Callim.

“Thou art the source and centre of all minds,
 Their only point of rest, Eternal Word!
 From thee departing, they are lost, and rove
 At random, without honour, hope, or peace.
 From thee is all that soothes the life of man;
 His high endeavour, and his glad success;
 His strength to suffer, and his will to serve.
 But, Oh thou bounteous Giver of all good!
 Thou art of all thy gifts thyself the crown!
 Give what thou canst, without thee we are poor;
 And with thee rich, take what thou wilt away.” Cowper.

The last reference that I shall trouble you with in this essay, shall be one to a passage in the “Time Piece,” where Cowper rebukes that class of modern clergymen, who seem to enjoy more satisfaction in celebrating the praises and quoting the precepts of heathen moralists and philosophers, than in upholding the work or doctrines of the meek and lowly Jesus; or who at least bestow infinitely more pains in culling the flowrets of classic ground, in which employment they are well skilled,

than in cultivating those modest violet-like graces which bloom only in the Christian garden, called into vegetation by the Sun of Righteousness, and flinging, if I may so speak, all their perfume into the Redeemer's censer of fragrance. The remonstrance which Cowper employs, commencing

“My man of morals, nurtur'd in the groves,” &c.

calls to my recollection so strongly a circumstance which I have seen related (I think in Sir Joshua Reynolds's Lectures on the Fine Arts, a work highly worthy the attention of every youth of cultivated taste) that I cannot forbear subjoining it. At a conference held in the French Academy, at which were present Le Brun, Sebastian Bourdon, and all the eminent artists of that age, one of the academicians desired to have their opinion on the conduct of Paul Veronese, who, although a painter of great consideration, had, contrary to the strict rules of the art, in his picture of Perseus and Andromache, *represented the principal figure in the shade*. No satisfactory answer was then given to this question. But surely had they considered the class to which the artist belonged, and ranked him *as an ornamental painter*, there would have been no difficulty in answering. It was unreasonable to expect what was never intended. His object was solely to produce an *effect of light and shadow*, and every thing was to be sacrificed to this intention; and the capricious composition of the picture suited very well with the style which he preferred. Surely the comparison is but too correct with regard to those essayists in our pulpits, if such there are, who, while in splendid terms they decorate their composition,

“And exalt
 Absurdly, not their office, but themselves,”
 in some instances, perhaps, even to the extent which Cowper some-

what severely describes ; at the same time content themselves with so dark and indistinct a colouring of the great subject, that every thing peculiar to the Gospel is cast into a broad and impenetrable shade. H.

To the Editor of the Christian Observer.

I REVERE, as I believe you do, the National Society for the Education of the Poor ; and I doubt not that the important object of the Society interests the best feelings of *your* heart, as well as of mine. Have you ever been greeted with a notice to the following effect ?

"NATIONAL SCHOOL.—The ladies and gentlemen of ——— and the neighbourhood are respectfully informed, that a public ball will be held in the National School Room at —, on —, the — day of next month, for the benefit of that excellent institution : dancing to commence at — o'clock.

"N. B. It will be a sufficient inducement for the liberality of the public, to know, that in the above school — hundred poor children are receiving the benefit of a *religious* education."

I wish to inquire, is such a mode of assisting the funds of national schools, consistent with the object

of these institutions ? I am very sure the great body of the Society, and more particularly its leading members, would as much object as myself to such a desecration. My reason, therefore, for noticing the circumstance is, that if my paper should meet the eye of some of the venerable prelates, or other persons of influence in the Society, they may warn some of their less enlightened friends in the country against so flagrant a breach of decorum in future.

I am, &c.

A CONSTANT READER AND
SINCERE FRIEND.

To the Editor of the Christian Observer.

A CONSTANT reader, who is desirous of obtaining intelligence respecting Pestalozzi's system of education, would be much obliged to any one of your correspondents who is master of its theory and details, if he would oblige your readers with a succinct account of it. I particularly wish to know in what particulars it resembles, and in what it differs from, Dr. Bell and Mr. Lancaster's plans, and how far the application of any part of it to any schools already formed, or to be formed hereafter, may be advisable.

A. G.

REVIEW OF NEW PUBLICATIONS.

The Divine Authority of Holy Scripture asserted, from its Adaptation to the real State of Human Nature, in eight Sermons preached before the University of Oxford, in the Year 1817, at the Lecture founded by the late Rev. John Bampton, M. A., Canon of Salisbury. By JOHN MILLER, M. A., Fellow of Worcester College. Oxford : Parker. 1817. pp. 247.

WE cannot but watch with considerable interest the annual produce of one of the most important of our university theological endowments, which from its happy original conditions, and the masterly hands into which their execution has frequently, with much discrimination, been entrusted, must be considered as no unfair criterion of the progress or complexion of religious

sentiment, at least in one of our universities. It would please us to find the Bampton Lectures always such as we could view in this important light, and could annually notice with satisfaction to ourselves and profit to our readers. When it is otherwise, we are confident it is not the wisdom of the founder which is in fault. Whilst, however, such preachers are found on the Bampton record as Mr. Heber, lately noticed by us, and Mr. Miller, Fellow of Worcester College, the author of the present Lectures, delivered in 1817, far from having cause to censure, we shall find much reason to rejoice in the consideration, that strong, and original, and, in many respects, most important statements yet remain to be made on the most inexhaustible of all subjects, without betraying either an overweening love of discovery, or a mere taste for paradox, or a "hateful and hating" spirit of controversy.

None of these qualities, we are happy to say, appear in the slightest degree on the face of the present Lectures, which contain much original thought and most valuable observation, conveyed in a style equally original, and strong, and close, though not at all times clear, and often harsh and uninviting. The subject of the Lectures is so very important, of such general application, and so peculiarly adapted to the feelings and capacities of the humbler and less qualified Christian, for whom they are especially intended, that we the more regret any thing rugged, forbidding, or dry, in the mode of conveyance. At the same time, on an occasion which calls into exercise the best feelings and most conscientious workings of the Christian heart, we should hope no hardness in the shell would detain any person from penetrating into the kernel within; and having taken this short notice of the quality of the style, which, perhaps, revision may hereafter ameliorate, we are not disposed again to

recur to it, or longer to detain our readers from the subject matter of the volume.

The thesis of the Lectures is as follows: "*The Divine Authority of Holy Scripture asserted, from its Adaptation to the real State of Human Nature*;" in his preface to which, Mr. Miller, modestly disclaiming all originality, repeats an old and sensible observation, that "to read a great deal would be a sure prevention of much writing; because almost every one might find all he has to say already written." Doubtless much reading, with a retentive and comprehensive mind, would have discovered and stored up many of Mr. Miller's subsequent ideas in the study of the tomes of our preceding divines. From the massy volumes of the Boyle Lectures—a repertory of most valuable dissertations on topics similar to the present—onwards through the pages of Tillotson, Sherlock, Leslie, and Leland, Watts, and Doddridge; and so, by the help of the immortal Butler, to the still increasing host of more modern vindicators of scriptural principles, amongst whom it will be no disgrace to fix in a very high rank, the late respected author of "*the Gospel its own Witness*;" the zealous and industrious traveller might collect—*apis Matinæ more modoque*—perhaps all that our present lecturer has done us the favour of condensing into a single volume, or has, in many instances, unquestionably extracted from the sources of his own reflecting mind. But still we admire both the condensation and the freshness which evidently mark Mr. Miller's labours. We know few single volumes in which so much has been brought together and rendered apt and portable to the otherwise occupied inquirer; and with the single exception above mentioned, of a style certainly too scholastic, we are prepared to allow to the author the whole merit of an original work, ad-

addressed to a very large class of professed Christians; those included between the few learned, before whom he was immediately speaking, and the now few also absolutely illiterate and incapable. We acknowledge the difficulty, which adds to the merit, of adapting such a strain of remark to the decent demands of an actually learned audience; whilst, perhaps, this may reasonably account for the disadvantageous incongruity between the doctrines manifestly inculcated and the style in which they are conveyed.

The Lectures, we have said, are addressed to Christians of a middle and average order, both as to ability and opportunity for inquiry: an average obtained,

"not by taking a speculative mean between profound ignorance and transcendent ability; but from observation and recollection of familiar cases, such as any of ourselves have actually seen and known, among those members of an enlightened Christian community, who have enjoyed the benefit of an ordinary discipline, such as the customs of the day prescribe." p. 4.

It may, perhaps, be correct to say they are intended for, and principally apply themselves to, that middle class of moral and every-day feelings which belong to all mankind, from the very highest to the lowest in the scale of intellect: and they consist in an appeal to the internal evidence of the Sacred Record, as bearing upon those feelings, and carrying an intuitive conviction home to the heart, that the contents of such a volume as that in question must have proceeded from the Creator of man.

It cannot be a question that man is so constructed as to be capable of certain moral impressions, distinct from the results of mere abstract reasoning, and on which demonstration, of whatever kind, is observed to have but a very slight and inadequate effect. Perhaps it might be roundly said, that men seldom act upon what

they can *prove* to be a fit ground of action: and in this the highest philosopher and the most illiterate person are too nearly upon a par. In the largest majority of cases, all our grounds and plans of actions are assumed, long before we begin to reason upon them: and we know of scarcely any person, except the conscientious practical Christian, who decidedly changes, in material points, his course of daily conduct, upon a supposed superiority of new grounds and principles of action. The question with respect to this solitary, but we hope large class, is, whether even such persons proceed, generally speaking, upon a *proof* of their new grounds of conduct being better than the old: and whether the governing principle of even these, the most rational of all actors on the stage of life, be not rather the result of a certain undefined moral impression, than of actual and conclusive demonstration. Certain it is, and a lamentable truth, that many who have *proved* Christianity to be true, have lived as if it had been false: and some, we also admit, have attempted and intended to prove Christianity false, and all its obligations futile, who have in some respects acted as if a portion of its obligations remained instinctively and indelibly in their minds. That Mohammedans and Pagans act upon proof of *their* several theological positions, it would be absurd to suppose; and that European *pagans*—who resemble their remoter brethren in every thing but their excuse, and who prefer a belief in the crudest of all existing metaphysics, to a belief in the surest of all existing religions—lay claim respectively to any thing like *proof* for their own wild and improbable conjectures, is equally contrary to fact. The sceptic, the single remaining class, must of course act upon impression only, having proved, as he thinks, just this, and only this, that nothing is capable of proof.

This impression, then, this pre-

possession, this moral instinct, or call it by what name we will, to which, in point of fact, no class amongst mankind are wholly strangers, seems to be, in a large sense of the term, *implicit belief*. Under various appellations, with a thousand different explanations, and with a mighty parade of self-sufficient apology on the part of very wise philosophers, this implicit belief exercises a very general and most undoubted influence over all the faculties of the mind, and all the habits of the life. The philosopher has an implicit faith in the worth of some self-created figment of his own brain, which he is pleased to dignify with the name of Truth. The sceptic, by far the wisest of all in his own estimation, reposes implicit faith in the superiority of his own understanding over all those who believe where he doubts, and think they see something where he sees nothing. The ordinary man of the world has an implicit faith, on which he has never reflected, in the intrinsic goodness and worth of wealth, honour, pleasure and ease. The religionist, on the other hand, of whatever class, has an implicit faith in something, which, according to his particular creed, he considers as God, placing it in the temple of God, and worshipping it under that Divine name and appellation. And not unfrequently even the Christian, if he closely examine the ground on which he has adopted his creed as a practical principle, will find that he was a Christian before he was a reasoner, that his reasoning at least was not the assignable ground of his feeling, and that his feeling had even led him forward in progress to his reasoning.

Now with regard to this implicit faith, it is perfectly useless to declaim or reason against it; to decry it as totally unworthy human nature, and below the dignity of man. It is the nature of man. It is his manner,

as much as it is to hunger and thirst. And we may as well require a man to reason out the grounds on which he puts every morsel to his lips, and to wait for his dinner till he has demonstrated the exact propriety of its time, measure, and quality—indeed, whether he should eat it at all—as we may expect a man to forego his implicit faith, and wait for demonstration in those leading concerns and ends of life which he may have been induced to pursue.

The proper question, as it seems to us, to be put to *rational*, if the philosophers will admit the term, or at least to *human* beings, is this: What is the implicit faith by which you are governed? Or what is the moral impression under which you are conscious of daily acting? Is it such as, on the whole and on reflection, you can justify to yourself? Is it such as, without any great and palpable violation of your best interests and highest claims and capacities, as a man you may properly persist in holding? Is it neither manifestly absurd nor manifestly injurious, nor such as the wisest and best of men, those whose advice, of all others, you would choose implicitly to follow, have strongly and frequently warned you to renounce? Does it, in fine, lay some probable foundation for happiness, for your own happiness, taking into the account also the whole probable extent of your being; and whilst many inviting and internal probabilities of its worth present themselves to your notice, do no external and adscititious improbabilities mount so high as to render a continuance in your creed a manifest insult to common sense? That the implicit faith of many of the classes above enumerated would not bear the test of such a scrutiny as this, we may be very easily convinced. That the implicit pursuit of things temporal, against even the chance of things eternal, is wholly

contradictory to common sense, is sufficiently obvious: that implicit faith reposed in "the idols of the heathen, silver and gold, the works of men's hands," can never be a wise or a safe one, is no less clear. That our wise philosophers are not much better than the "idols of the heathen," for *implicit* guides to the mass of mankind, appears, among other things from this, that they understand not themselves, and much less can others be expected to understand or to follow them. But the question remains, whether Christianity has any such disabilities to extenuate its authority, or to charge the implicit faith of the lowly follower of Jesus Christ with weakness, for not sacrificing its decisions to "the wisdom of the wise," and prostrating its commands before "the understanding of the prudent?"

It is at this point that Mr. Miller takes up the subject: and in his first lecture, giving us the description of a man whom he supposes to have received Christianity very much in the way we receive all other articles of implicit faith, by birth-right, by education, by a sort of early and almost indelible prepossession, without ever having examined, deliberated, or *doubted* on its external evidences, and yet having experienced as much of its salutary efficacy on his heart and life as if he had; he proceeds to advise with such a man upon the contingent event of his principles being questioned, and a demand being made upon him by some soidisant philanthropist, to give up that which has, at least, some evidence, for that which has none; that which at least can give some comfort, for that which can give none; that which affords some foundation for duty, for that which affords none; in short, the faith and hope of his forefathers, for the *nothing* of the philosophers but an admiration of their stupendous inanities. We presume, in deciding this question for

the supposed humble inquirer after truth, Mr. Miller by no means intends to say, that an hereditary faith, as it is often understood by practical divines to mean a mere idle, heartless, unproductive assent to Christianity, unfelt in any of its noblest fruits, a mere "name to live," as devoid of any influence on the heart and conduct as philosophy itself, is that mode either of receiving or "*continuing* in the words of Christ," which he would recommend to his disciple. But we understand him to mean, and he has the clear verdict of good sense on his side in saying, that having already felt the power of Divine faith on the heart and conscience, having "tasted the good word of God and the powers of the world to come," the person in question should boldly retain the faith which he has tried, in spite of every modern and modish system which he has not tried: and, even had he not the abilities or leisure to look a single infidel in the face, on the ground of technical and uncertain argumentation, he should still be encouraged to hold on the course which he finds happily assigned to him as his birth-right; and should disregard alike the imputation of prejudice from the "liberal," dotage from the "free-thinking," indolence from "the learned," and fanaticism from the "theological controversialist." We cannot refrain from giving, at length, the beautiful illustration and statement of Mr. Miller himself, in support of his own argument, which we are conscious of having much weakened in the attempt to abridge.

"Suppose that of a company of men called to the possession of a temporal inheritance, any one becomes disquieted by an imagination, that he cannot live therein, in safety and security, except in a mansion of his own building; let him set to work, and build. He has the property; and it is open to him so to do. His own right of inclination justifies the act, where nothing interferes to forbid it. But if there be fit houses in that heritage already, and more

of his less enterprising brethren finding these ready to their hand, and pleasant places to dwell in; 'houses full of all good things which they filled not, and wells digged which they digged not;' shall be willing and desirous to take up their abode here, and enter into the labours of other men;—shall he that builded for himself therefore justly charge them with sloth, or cowardice, or lukewarm zeal? And if these latter, entering into such prepared heritage, shall honestly furnish and make clean their dwelling, shall keep the fire alive and blazing on the hearth to heat and to enlighten it; shall dispense around them the contributions of a generous hospitality, every man to the best of his ability:—if, again, receiving their portion thus, like the children of Reuben and of Gad, they are yet willing to go forth, to build, or to war, if their captain shall call for them;—what shall forbid that these be pronounced to act neither an unwise, nor an unreasonable, nor an unsafe part?

“To pass, then, from illustration to a plain statement of real life—

“If a devout reception of the Bible, as the word of God, in the first instance, for no other reason than because it was presented as such; if a hearty submission to that word, and to the will of God, and a fear of offending him; if a confession of, and a reliance upon, the name of Jesus Christ, and on the help of Divine grace; if these, received implicitly in the beginning, and then pursued, because they were found to supply the spirit with satisfaction and consolation in its performance of daily duty; if these do not, even in their lowest and weakest proportion, make up an intelligible, and real, and saving form of Christian faith; then, where and what is the belief of thousands, and tens of thousands, of our simpler brethren, inheritors, we trust, no less than ourselves of the hope of salvation? Or wherein are they better than the heathen, except in that they live under a happier light of human knowledge, and of civil government? It is a blessing to be enabled to inquire: and God give unto us, as many as enjoy the ability, grace to profit by it! But to insist upon inquiry, (I mean, inquiry more or less sceptical,) indiscriminately; or in any manner, which the Spirit of grace, manifested by its fruits, has not itself suggested to the believer's own heart; this, be the portion of ability vouchsafed what it may, is neither the way to discover truth, nor to promote unity.” pp. 11—13.

In thus laying down the basis of his future lectures, it is not to be supposed Mr. Miller has done all; or that, having landed his pupil on the supposed dark shores of implicit credulity, he now leaves him to wander on in thickest shades of night to whatever final event may happen to close his ominous career. His work, on the contrary, is only now begun; and, having acquitted the humble inquirer of a task evidently beyond the reach of most, and not, perhaps, essential to any, as a saving reception of Christianity, he proceeds to justify this reception on other grounds; for instance, on experimental information, on internal evidence, and the clear conviction forced on a reflecting and a feeling mind, that this particular faith of Christ is consistent with every principle of human happiness, with the whole history of our species, and with all that can be rationally expected of any religion—not by the feverish disputant, but by every plain and sober individual of the race of man. The external evidences, indeed, Mr. Miller does not *give up*; he considers them as having long irrefragably triumphed; but from these he proceeds on the enlarged proposition, which is, in point of fact, to form the topic of the ensuing lectures, and which is in substance this, that

“Looking at the religion proposed to our acceptance in holy Scripture, as we there find it; accepting it, first, by the courtesy of good will, as true, for the very fact's sake, that it is presented to us under such circumstances as it is; and weighing its pretensions, not by any conformity, or non-conformity, with preconceived abstract principles, but by its correspondence with the actual phenomena of moral nature, and with the history of man; there is an evidence of truth and authority in Holy Writ itself, which will then constrain us to abide by it: which evidence is to be seen in its sufficient and admirable adaptation to all our wants and weaknesses, our hopes and desires; in its comprehensive knowledge of human nature; in its inhe-

rent, elastic, and perpetual applicability to all the just demands of man, the creature made subject to its jurisdiction, for ever." pp. 17, 18.

This illustrious proposition, hereafter to be proved, fully justifies its able author in assuming any implicit faith whatever founded on such a basis; and he sensibly, and, as far as he has made good his ground, unanswerably appeals to Christians, on such a basis, no longer to suffer themselves to be inveigled into a precipitate challenge, as *learned* or as more *reasonable* men; whilst they forget their most invulnerable character, of *believing* Christians. He justly maintains, that the *practical* faith—not the theoretical creed but the practical faith—of every man rests upon no other than a similar basis of secret and heartfelt experience; and, in a season and "a posture of much jeopardy, both as a church and a nation," he ably states it as "too oppressive a conviction to be withheld, that if we would indeed have God for our Protector, with Christ for our Saviour, and the Holy Spirit for our Comforter, we must return to a more primitive and healthful state of mind, and receive him first *unequivocally* as our *Lawgiver*." (p. 21.)

After this somewhat full exposition of Mr. Miller's leading principle, which we think a new, a bold, and an important one, we can scarcely venture to detain our readers by any lengthened detail of the subsequent doctrines of these lectures, which will be found, indeed, shortly summed up in the following *method* given at the end of this first lecture.

"We shall first state what we conceive to be the manner of appeal now made by the Most High to us his reasonable creatures, by presenting a view of Christianity, as the dispensation of the Spirit. (Lect. ii.) Certain important deductions, arising from this view, will then be considered, and proposed for acceptance as Christian axioms. (Lect. iii.)

"By this process, a foundation being laid for viewing holy Scripture connectedly, as was proposed, we shall go on to assert its Divine authority from its wonderful intuitive correspondence with the general state of human nature. (Lect. iv.) Which assertion being, in two following lectures, practically exhibited to the reader's own impartial judgment, in a selection of examples; we shall, in the seventh lecture, consider the fulness of holy Scripture to satisfy the wants and wishes of an individual Christian; and in the last, its adaptation to his condition, as a traveller, in company, through an imperfect world." p. 25.

"If these propositions be made good," the preacher modestly proceeds, "the argument from them will not be inconsiderable." Of course, every thing depends upon their *being* made good; and then, we are bold to say, it will not be only considerable but conclusive: we mean conclusive as to this point; namely—the wisdom of the man who shall hold fast, by a strong and even implicit faith, a dispensation of truth, so well agreeing with any correct notion of a spiritual religion, so strictly corresponding to the actual state of human nature, so conducive to the conscious happiness of individual and collective human beings. On each of these three heads, which seem to embrace, in short, the whole of Mr. Miller's plan, we will endeavour to give a few such extracts and remarks as may further advance in our readers' minds the interest we ourselves have taken in this volume.

In the *second* lecture, on Gal. iii. 24, "The law was our schoolmaster, to bring us unto Christ;" and in the *third* lecture, on 2 Cor. v. 7, "For we walk by faith, not by sight;" Mr. Miller takes up his first view of the Scriptures, as containing on the whole a dispensation well agreeing with our notion of a Spiritual Religion. As such, he encourages the pupil of implicit faith, by representing the connexion between the Law and the Gospel, and by shewing the

appearance of a wise and enlightened progression from one course of revelation to another; from the "natural" and visible character of the Mosaic ritual, to the final and "spiritual" consummation set forth in the preaching of the New Testament. The substance of these two parts of the entire dispensation of the Scriptures, he considers to be the same:—the Lamb slain before the foundation of the world—acceptable obedience a work of Divine grace—the operation of the Divine Spirit—the reward of a future resurrection to life eternal. The difference between the Old and New Testament he holds to have been in the comparative clearness of the two revelations, the nature of their respective sanctions, and of the several transgressions of which they took cognizance.

"Thus, then, (if our view be justified by sound reason, and not forbidden by Scripture,) the comparison appears to stand in a sort of reciprocated position. 'The Law' had its end, veiled; its means of appeal, outward and visible: 'the Gospel' has its means, tacit and inward; but its end, fully revealed.

"Correspondent, we think, to this view which has been taken, have been, and are, the appearances of the moral world.

"The subjects of either dispensation have been found (would that so many of the latter were not still found!) overtaken and seduced by apostasies, analogous to the quality and bearing of their respective trials. The apostasy of the Jews became idolatry; a gross, palpable crime: the apostasy of modern times appears to be a spiritual and intellectual rejection of the Deity; either wholly, or at least in part, as now predicated in his mysterious essence. A portentous form of infidelity! resulting from the abuse of 'liberty' into 'licentiousness;' from the pruriency of that more subtle part of the constitution of human nature, to which the Gospel addresses its appeal, uninfluenced and unrestrained by that fundamental submission of the will, which it inculcates and insists upon." pp. 45, 46.

There is something in the closeness and point of the above able pas-

sage which strongly reminds us of Warburton: and though, like that great writer, on many occasions, the author is obliged, in a somewhat unmannerly mode, to drive out of his way the opposing fact of popish "idolatry, a gross, palpable crime" having been engrafted on the spiritualities of the Gospel; yet we think the remark has a great measure of truth in it, and much usefulness as a warning in these *enlightened* times. The grand intellectual apostasy of the Mohammedans, who wholly reject all idolatry, might seem in point; and their "gross and palpable" sensualities might be considered as only that to which all spiritual apostasy finally leads. We shall give another remark, which follows soon after in the same connexion.

"The error of modern times within the pale of faith is a spiritual error, as well as that without; I mean 'enthusiasm.'* So clearly is this such, that we are continually suffering our jealousy and fear of it to keep our tempers back from that spirituality, to which belongs the kingdom of heaven:—a spirituality, which cannot, indeed, with truth be said to be an opposite to 'enthusiasm;' yet which is as far removed from it as any other excellence is removed from its lesser and kindred extreme; or the use of a blessing from the abuse of it." p. 47.

It gives us pleasure to receive Mr. Miller's strong confirmation of the *true* demands and *necessary* conditions of a spiritual religion, notwithstanding the *abuses* of enthusiasm, which none can deplore more than ourselves: and we are the more pleased because a note in the preceding lecture had made us in a degree jealous of Mr. Miller's views on this subject, in which, "with his usual acumen," having classed together in their practical labours the disciples of the two great rival systems which so much divide the Christian world,

* "As the word is popularly employed to designate fanatical excess in religion, not in its philosophical sense."

as in effect virtually changing positions, and maintaining each other's conflicts, he proceeds

"For when they, as many as espouse the gloomier creed, in their invitation and entreaty to sinners throw open the gates of mercy wide as the east is from the west, (even going the length, sometimes, of systematically representing the greater load of loathsomeness and guilt as the greater recommendation to Divine favour;) what do they, but acknowledge, in despite of themselves, the universality of redeeming grace? what do they but pursue a narrow and confined end, through something almost more than open means? Again; when they, of livelier hope, whose joy and consolation it is to magnify the 'universal end,' do still so narrow and constrain the path to it, as to leave it manifest that only very few can reach the prize of glory; not simply by representing it as 'strait,' (we have full authority for that,) but by so dwelling in particular duties, as almost to pass the bounds of possible compliance with them; what do they, in turn, but virtually confess the solemn truth of a strict 'predestination;' (so far, at least, as such doctrine may be involved in our Lord's own saying, that many are called, but few chosen,) pursuing an open end through restricted means?" p. 24.

Now it had struck us, in this truly *Harburtonian* passage, that Mr. Miller was too nearly bordering on that low and worldly view of a proper religious strictness from which, we are convinced, in his own mind and intentions he is most removed.

The object of the world is to secure the hope of heaven at as cheap a rate as possible. Its votaries are neither pleased with a supposed decree excluding *any*, nor with a law of strictness excluding *many*. But the true Christian, according to his view of scriptural doctrine, readily perceives the absolute necessity of the most awful and alarming passages of sacred writ, in order to awaken even a tolerably serious regard to eternal things in the breasts of mankind at large. We should put it to the reader, or rather to the candour of Mr. Miller, whether the tendency of his note, considered by itself, and

apart from guards which it would be too late to seek in other parts of his work, be not rather in prejudice of that seriousness of mind which the exclusions and denunciations of Scripture itself, however doctrinally understood, seem calculated and intended to produce?

In the same lecture, the arts of *persuasion*, so to speak, adopted by the Divine Author of the Scriptures in this gradual development of a spiritual religion, lead to a very urgent reply on the part of Mr. Miller to the old cavil against Revelation, that in it the Deity condescends to *persuade*, not, as he might and ought, to *compel*, obedience. For we suppose the caviller, of all persons, would most ridicule an "implicit faith" in the Divine record. "And yet, in the above cavil, we find him actually complaining of the absence of a compulsory force, which must have made all belief merely mechanical! Such is the inconsistency of error." (p. 36.)

In the following, the third, lecture, we have the fullest use and advantage made of this "spirituality" in the Divine code, when Mr. Miller comes to draw some very important practical deductions from his doctrine, bearing on the sentiments, and feelings, and common sense of mankind from such a view of Christianity. It is not always easy fully to comprehend the chain of reasoning, which our lecturer gradually, and at times rather darkly, unfolds in the prosecution of his inquiries. But we suppose him to assume that his pupil has adopted the Scriptures as his code of belief, from an implicit impression of their sanctity and truth. He then leads him onward to such a view of the Scriptures as they will admit, and at the same time, by admitting, will prove themselves to him as a code worthy of the respect he has given, and worthy of a consistent and Divine Author. Hence, he considers his pupil as advancing a step; and in the third lecture, he

suggests certain further consequences, of a beneficial nature, which will arise in the mind of the individual from such a faith. For instance, he will see, that supposing this spiritual religion to have been what it professes, it would have been quite consistent for it to have demanded this very *faith* which he has been exercising in it. It leads him to spiritual, unseen, and future realities. Does not this very circumstance shew the value of that very implicit principle, exercised beforehand, and which, of all others, is best calculated to take him off from visible and sensible objects? Does it not further explain to him that most painful and distressing of all phenomena exhibited to him by the world around him; namely, its total inattention to this spiritual religion, and the complete alienation of most men's minds from the infinitely important realities of the Christian system, arising, as it now evidently appears, from their want of that very faith, by which alone they can be embraced?—On this point we must again give a lengthened extract, as admirably expressive of some most important truths, long congenial to the breast of every deeply reflecting Christian.

“If it be true, (as we believe it to be,) that the best advocates of the Christian faith have manifested superiority of argument, and learning, and sound conclusion, (in short, of all human wisdom,) in their reasonings with the infidel; and the infidel continues yet unsubdued;—it follows, from that one conviction only, that some power of persuasion not of man, yet using something which is in man, is the thing required to make the unbeliever bow to the truth of revelation.

“But, what is more than this, if any of ourselves do now stand in the true faith of Christ, and hope in reality for the blessings of the life to come; so many, I am sure, must feel a living witness in their hearts, that it is not by their own strength only that they stand, but by the grace and blessing of God upon a disposition to receive his

will. There is no practical meaning in such a phrase as the earnest of the Spirit, if the case be not so.

“Wherefore, this continual regarding of ourselves as subjects of the ‘dispensation of the Spirit’ will enable us to comprehend, and to endure dutifully, both of these painful sights; namely, that of practical unholiness in the perverse and ignorant; and that of speculative unbelief in moral dispositions which we cannot but love. It will teach us also, (wherever occasion is,) how to behave towards persons manifesting either of these alienations from the Gospel; namely, that while we must keep fast to our own convictions, as we value our immortal souls; it behooves us, at the same time, to prove the sincerity and power of those convictions, by the fruits they bring forth in us; by patience and forbearance, by meekness and gentleness. We feel ourselves to be within the pale of security and comfort;—it is well: let us give God the glory. But we have neither power to compel gainsayers to come in, nor right to judge them that are without. Our strength lies in internal confidence, not in outward debate and strife. All are not, in this latter respect, warriors and champions in the Israel of God. Many cannot go with the armour of disputation; for they have not proved it. But all, who surely trust in the protection of that God who hath preserved the heritage and flock of their fathers, may wield successfully the sling and the stone of a simple and charitable conversation. And that which is prescribed to Christians in the aggregate in this matter is; to be ready to give a reason of the hope that is in themselves, with meekness and fear; and that with well-doing they put to silence the ignorance of foolish men.” pp. 60–62.

We should willingly continue our extracts from the present lecture, particularly the latter part of it, in which Mr. Miller further advances to more general views of human nature, as affected and illustrated in the mind of his pupil by his previous views of scriptural truth. Mr. Miller's remarks on the different views of human perfectibility adopted by some, perhaps, too gloomy, though philanthropic and Christian, spectators of the human race, and others far more mistaken, the self-compla-

cent "philosophers" who imagine all, and do nothing, in their baseless visions of sublunary perfection, are very excellent.—"There is a cold and watery sun," he beautifully observes, in illustrating the latter class of sanguine theorists, "that shines through many a day with the appearance of splendour, when the earth is little heated with its beams, and nature little invigorated. When we look for the real growth it has produced, there is none; for its heat was not a vital one. So may it fare with the philosopher in plans of *human perfectibility without religion*. The splendour of 'talent' may cheer him on his way, &c. &c." (p. 74.) But with his final disappointment, is exquisitely contrasted the promise of the *believer's* sure, though slowly ripening, prospect; and even under disappointments and weariness of spirit, and the many trials to which he knows himself to be destined, his is represented like the prophet's "confidence, in unexhausted consolation: *although the fig tree shall not blossom, neither shall fruit be in the vine—yet will I rejoice in the Lord, I will joy in the God of my salvation.*"

It would be difficult to say too much in commendation of the whole conclusion of this admirable lecture; but we must hasten to take a slight notice of the second branch of Mr. Miller's delineation of the Scripture; namely, as containing a view of things *strictly corresponding to the actual state of human nature*. This we find expanded in Lectures IV. V. and VI. all on the text, John ii. 25. "For he knew what was in man."*

* In the choice of this text for illustrating the point now at issue, Mr. Miller seems, though unnecessarily, to fortify himself with a notion formerly considered by us in commenting on the able and pious lectures, which Mr. Miller has evidently read, of Mr. Heber; from which notion, however, we found ourselves obliged to dissent; namely, that the Comforter promised by our Lord, after his return to heaven, was Christ. Observ. No. 208.

The pupil of implicit faith is here supposed to proceed to a still closer examination of the Scriptures. Having made the simple surrender of his own will to that of God; "brought to that point, through mercy, whether by the shorter path of intuitive assent, or by having first gone round about the towers of Zion, and numbered its bulwarks,.....he now looks round like the disciples on Mount Tabor, when the glories of transfiguration, and the voice of celestial proclamation, were past, and sees no man any more save Jesus only." Left in company with the Scripture only, and his faith and conscience [we presume also with that Divine Spirit by whom that Scripture was given, that faith imparted, that conscience enlightened,] in this world he looks round; and what is he entitled to expect (in regard to internal qualification,) in that which he has thus chosen for a guide and lasting companion? In one word, he may reasonably expect that in such a record as this purports to be, he shall meet with satisfactory evidence, that *he and such as he are the persons to whom the record is addressed.*—Does Scripture meet this expectation? We think it does. (See opening of Lect. IV.)

In developing this important thought through the remainder of the present Lecture (by no means most lucid in order, but most weighty in matter,) as well as through the two following, Mr. Miller has entitled himself to the best thanks of every true lover of the Book of Inspiration. With a boldness congenial to the feelings of every hearty believer in "the true sayings of God," he conducts his now enlightened pu-

the holy Scripture itself, rather than any new promise of assistance from its Author, which, Mr. Heber properly contended, was always, but, of course, differently bestowed of old. Mr. Miller's appropriation of the text is quite allowable, without assuming Mr. Heber's hypothesis.

pil to the closest possible view of the entire volume of truth; and considering its total contents in their general nature, their express details, and the particular mode in which every part of them has been successively delivered to mankind, he leaves him in no manner of doubt that he is the very person to whom the whole of it is addressed, and that the Creator has, therefore, caused it to be delivered, as we find it, for the very purpose of its reaching every possible case of humanity, and touching with the whole body of its record every part, every single individual of the whole family of man.—We are by no means forward to drag the present statement hastily into the notice it so eminently deserves, for the purpose of serving that particular cause so dear to our hearts, the universal diffusion of the Sacred Volume; and this by the only possible method, in our estimation, of accomplishing it, the junction of all parties in common desiring it, in one common society, whose exclusive object shall be this one inestimable gift. But we feel less scruple in applying the arguments of Mr. Miller to a subject to which he has himself applied them; namely, the suggestions of *those* enemies of the British and Foreign Bible Society, who have grounded their enmity to it on the plea of danger from universally reading the sacred Scriptures. Such there *are*, we lament to say—and some, we fear, even covertly lurk in the bosom of a Protestant church—who think the Bible itself a book of questionable tendency, as a whole, for general distribution. And to such Mr. Miller's pages afford a most triumphant refutation—a refutation attaching to the very basis of their arguments, and demonstrating, *ipso facto*, their ignorance of the very meaning of the book they would partially proscribe: a refutation, leaving them utterly without resource, but

in the confession that they have yet to learn the very catechism of their scriptural creed, or to stand in partnership confessed with the infidel himself, whom, we imagine, strangely enough they have attempted, by these unhallowed means, to conciliate.*

The truth is, as Mr. Miller has shewn in a manly and masterly manner, each class of objectors is to be met precisely on its own ground; and the very reason why the one maintains that the Scriptures ought not to be received, and the other that they ought not to be indiscriminately read, he alleges to his pupil of implicit belief, as the very reason why they should be received, and may most profitably be read.

* "For example," asks Mr. Miller, in a tone of surprise, the legitimate offspring of his own high-born convictions, "what general tone of feeling must we conceive to have dictated a passage such as this; written by a learned and express advocate of the truth of Christianity? 'Out of sixty-six books which form the contents of the Old and New Testament, not above seven in the Old, nor above eleven in the New, appear to be calculated for the study or comprehension of the unlearned.' Maltby, 'Thoughts on the Bible Society,' "p. 98.—We almost tremble as we refer to a delineation we have lately heard of the Sacred Record, as given by a late eminent professor and expounder of divinity, whose lectures are a repository of much invaluable learning, and strong remark. Yet how does his *learning* teach us to regard the Scriptures? As an account of creation, contrary to the principles of sound philosophy; a code of jurisprudence inapplicable to all modern grounds of law; the history of a nation affording no precedent to modern times; Prophets of dark interpretation; Evangelists, but we forbear to proceed. We know not the opinion of this professed expounder of God's holy word with respect to the Bible Society; but we will venture to presume, that such opinionists as himself will not be readily found amongst its warmest supporters, nor even amongst those who *say* they favour its object, whilst they look with coldness or hostility on its peculiar and eminent success in accomplishing that object.

The infidel assails the Sacred Record, on the ground of scientific objections—the speculations of a sceptical philosophy. These are objections, Mr. Miller observes, “just of a wrong kind:” they prove what is the very thing we wish to prove, that the Bible was not written to satisfy the doubts of the sceptical, or the inquiries of the scientific philosopher.—We have suffered enough, he contends, from the tree of knowledge already: and the Author of the Bible would not have “known what was in man,” if he had attempted, ‘by the ever learning and never satisfied pursuits of a proud science, to comfort or to regenerate the human heart.

“When we consider, on the one hand, the nature of the book; its end and object, namely, ‘human happiness;’ its evidently restricted limits, and almost exclusive attention paid to its own proper end alone; its disregard, apparently intentional, of all subordinate subjects; (affording on all such only the scantiest and shortest notices which the necessity of the case demanded;) when we consider this, I say, on the one hand, and, on the other, the comparatively unimportant and subsidiary influence only, which either ‘physical’ or ‘abstract’ knowledge has, or ever can have, by itself, on man’s real essential happiness; I think it may well appear, with respect to physical difficulties in particular, a matter even of astonishment—that a perishable philosophy should attempt to undermine the rock of moral truth, through the medium of objections purely scientific.” pp. 84, 85.

We should with the greatest pleasure, if we had the space, give some of Mr. Miller’s beautiful sentiments on the subject of *knowledge*, with its proper nature and boundaries. But we must proceed.

The other class of objectors assails the Sacred Record as unfit for general distribution, on account of its varied matter, and particularly from the evil examples, which it is profanely said to hold forth to young and weak minds. Now here, again, is the very thing we are looking for.—We see

man painted *as he is*—human nature traced in its genuine outlines and colouring—nothing extenuated or aggravated; and, even in the mixed series of events for four thousand years, nothing different from what in all respects we experience at the present hour. The end of all Biblical instruction, and even of its most distressing details, is happily summed up by Mr. Miller, in the words of the Samaritan woman, “Come, see—a book—that told me all things whatsoever I did.” “Are not these the words of eternal truth?”—As the very proof of their being of no human invention, it is fully conceded to the objectors in question, that the Bible, as a *whole*, is *not* exactly the *sort* of record which our first voluntary impulse makes us wish to find, or would have prompted us to suggest, as the revelation of a Perfect Being, and the law of perfect purity. In a passage of admirable candour and *true* conciliation, with respect to the infidel, it is most justly said, “that we rest our own assurance, under perplexities, far too much upon detached explanations and *partial* solutions, instead of facing the whole body” of objections, alternately arising from “the evil heart of unbelief, and accounting for them to our consciences upon broad general principles.” The very satirists of antiquity are allowed not to leave on the mind so deep an impression of the debasement of our nature, as results from the solemn denunciations of the Bible. And yet the very disappointments which meet the speculative reasoner at every turn, and which virtually tempt the wisdom of this world to renounce half the book to save the credit of the remainder, tend, in another view of the subject, to prove its Divine original, as “knowing what was in man.”

The different view, indeed, in which these things appear to the believing and unbelieving mind;

for the individual and collective happiness of mankind; nothing, but a *demonstration* of these conclusions, will excuse the rejecting the whole, or the slighting any part of the revelation." (pp. 191, 192.)

These sentiments bring us to the third and concluding division of Mr. Miller's subject, discussed in the last two lectures; and which, as we have already stated, have for their object a consideration of the scriptural dispensation, as conducive to the individual (Lect. vii.) and collective (Lect. viii.) happiness of the human species, to whom it is addressed. If our readers have been as much interested as ourselves in the preceding imperfect evolution of Mr. Miller's principles, they may redress, at no great pecuniary sacrifice, the disappointment they will feel at our total silence on the contents of these closing lectures, which carry to his utmost length the pupil of implicit faith; and complete the triumph of his obedient principle, over innumerable others on every side, that would in "smiling," perhaps, have ultimately betrayed his confidence, shaken every ground of hope, and forever violated the sanctuary of his more than mortal happiness.

Having, then, endeavoured to put our readers into possession of this main principle of Mr. Miller's volume, we shall only further detain them by a very few concluding observations of our own, which we should hope to render not wholly unacceptable to the author himself, should they ever come under his view.

In expounding the grounds and principles of any religious faith, there are two especial errors which enlightened men would naturally be most cautious to shun: one is, that of a *blind credulity*, or a peremptory belief of authority we know not why; and the other is, that of a vagrant generalizing creed, which defines but dimly its own objects, and is, in fact, nearly allied to what we may with

propriety call a *blind scepticism*. Now, the plan of Mr. Miller is not in point of fact allied, and need not be made to wear the appearance of an alliance, with either of these dangerous extremes. In regard to the first, we apprehend, nothing can be more remote from blind credulity than that species of "implicit faith" described in the pages of the present volume. This species of faith does not say, as the faith of Brahma or Mohammed, or even of the Vatican, must say,—Believe, whatever follies you must admit, whatever absurdities you must practise, whatever miserable debasement of mind or body you must incur;—believe, or you must renounce every human tie; you must bleed by the sword of the civil magistrate, or you must be condemned to all eternity. But it says, Believe, because you have so much evidence in the very first instance of the truth of this supposed revelation, as you never will, and never can, thoroughly overset. Its very adversaries admit—a memorable admission—"its external evidence to be unanswerable, though its doctrines may be unaccountable;" and you are called, therefore, after the example of your forefathers, who were impelled by no sinister influence in the beginning, and by the advice of the great majority of the wise and good in every age, to admit the evidence as *prima facie* good, and the authority stable, on which this revelation rests, and boldly to enter as a believer on a consideration of its contents. Here, again, no force, no threat is thrown out to bias your judgment; but the simple advice is offered you as a believer, or as one wishing to be a believer, in what stands on so fair a footing of external evidence, to consider the volume in such a light as may at once without force be imparted to it; and, when imparted, will convince you that light and life, and happiness and peace, are its genuine, its provi-

dential results. Is there any thing like the recommendation of a blind credulity, in persuading a man to work out his own happiness according to a given standard, and to attempt the wise measure of holding fast and strengthening a belief, which is expressly brought to this test,—that it shall tranquillize his mind on the most important of all points; shall give him the fairest explication of all moral phenomena; and lead him in the happy paths of safe temperance, a calm conscience, a cheering benevolence, and a real, because realized, communion with the skies, towards that rest, to which he shall feel every step in life advancing him nearer, and death itself as his final entrance? And all this in the place of the utmost hope, which infidelity in all its varied forms has to offer him; a levity at once childish and profane, or the intoxications of vice, or the wreaking infamy of a blood-stained “Theophilanthropist,” or the sullen and heartless despair of a rational sceptic? The question, which we cannot but consider Mr. Miller really to have agitated, comes to this:—What is the most satisfactory system of religion, which man, “a religious animal,” can take upon himself to pursue? And can he, on the whole, so far divest himself of all that he knows of Christianity, and so completely prove to himself its utter falsehood and futility, as to be satisfied in its rejection, and in the adoption of any other mode, or no mode at all, of communication between the Creator and his creatures? Thus presented, we think the question can admit but of one reply; and that one is furnished in almost every page of Mr. Miller's volume: and if, on this head, we feel any omission whatever in his statements, it is this: that he might have placed this very question in a more prominent point of view, contrasting the answer which Christianity affords to that of every other system of religious belief; and con-

vincing the caviller in a more direct manner of the total distinction between this mode of adopting the Christian faith, and the *really* blind credulity which is so necessary and so familiar to the Hindoo, the Mussulman, and the Papist. We have no doubt of the complete success which would attend the acute reasoning powers, and the strong moral discrimination of Mr. Miller, in tracing such a distinction.

The other point of error, which it is equally necessary to avoid with that of blind credulity, is what we have denominated a *blind scepticism*, or a sort of generalizing creed which would content itself with a general recognition of Scripture, as a system of faith of which it is totally impossible on any score whatever to get rid; nay, which, from long habit and early impression, we have no desire to shake off; yet, still accompanied with an uncertain view of all its peculiar doctrines, and a real absence of all its genuine and permanent convictions. Mr. Miller has well expressed our meaning himself upon this very point, when, in recommending “universal Christianity,” he guards himself by saying, “I do not mean Christianity so divested of its mysteries, or peculiar doctrines, or precepts, as to render it a vapid object of universal acceptance, or rather non-resistance.” (p. 23.) This is precisely that sort of miscalled faith, but real and practical, though unavowed scepticism, in regard to the contents and vital power of the Sacred Volume, against which we deem it necessary to guard every exposition of its contents, and which the strongest admission even of its *internal* evidences will not wholly preclude. The very “*talisman of FAITH*” itself will fail of its power, if it leads us only to this conviction, that the Bible is too excellent a book to have come from any but a Divine original; whilst that conviction is accompanied with an impression, that

by some unknown process we have become insensibly interested in all the blessings which it unfolds to our view; and are in little danger, provided we do not dispute its authority, of incurring the heavy penalty attached to the neglect of its spiritual commands. Such an implicit faith, as this might be erroneously called, would be perfectly consistent with very low and hesitating views on the great points of our own personal and individual guilt; the absolute necessity and high value of Christ's atonement in reference to our own soul; the nature and efficiency of that Divine assistance "without which nothing is strong, nothing is holy;" and the extent of that renovating change in the heart and life, without which all profession of religion is indeed an empty name. It has certainly struck us, that some of Mr. Miller's passing modifications of his own excellent principle, might, in some measure, afford a slight ground for jealousy on this point. When he tells us, that we are to collect our apprehension of scriptural doctrine rather from the general end and scope of the whole together than from detached passages, we quite agree in the justice of the remark. But when on this he founds another, that, so long as we generally admit the great wickedness of ourselves and others, together with the operations of grace on the heart, we should "restrain our confidence of assertion with respect to the measure and degree of the original taint," (p. 116,) and also, as it should seem, of the superinduced principle of grace over our natural corruption; we find what, by some minds, might be construed into a slight encouragement to that general and indeterminate mode of holding certain leading doctrines which might in effect be nearly allied with *no* practical influence at all derived from them. We should be equally jealous also, of say-

ing that revelation or its author is willing, in point of morality, "to accept of the philosopher *at the point at which he found him*," (p. 137.); as if the renovation of the true Christian did not proceed to the extent of an absolute reversion of almost every principle in the heart of a pagan, no less than to a surrender of every proud and vain imagination of his once darkened understanding. We should, more particularly, and above all, take care, how we admitted any notion of Christian faith, which at all passed by its great Author and Finisher, considered not only as the object to whom it has respect, but also as the Source from which alone it has its origin in the human heart.

The operations of Divine Grace, which Mr. Miller beautifully describes as "more gentle than the fall of dew upon the grass, and incomprehensible as the breathing of the wind," (p. 97,) should also, in our humble esteem, be made as necessary and as prominent in their *actual* effects, as that heavenly moisture which is the element of every fructifying process, or that resistless element which plucks up the mightiest oaks from their seat, and casts down the proudest towers which the feeble hand of man can erect. In the mind of the unbeliever we should gain absolutely nothing by the concession, that the principle of faith was, in a certain undefinable manner, coincident with the natural processes of our own mind, and within the reach of our own voluntary efforts: whilst the believing, the docile mind, would derive every possible improvement, both in point of effect and of gratitude, from knowing that such a principle is of more than mortal growth, and must be sought for, and can be obtained only, by diligent, fervent, and effectual prayer. Advocates as we are for the simple and universal perusal of the Sacred Record, we are far from holding its efficacy to be

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innate, or distinct from that vivifying and heavenly influence which is to be sought for from above, flowing as it does from the hill of Zion, both in the more public services of religion, and in the secret recesses of unrestrained communion with the Father of Spirits. The understanding must be "opened" from above to "understand the Scriptures."—

The unbeliever must be told this frankly and decidedly, as the very test of his disposition, and of his "ordination to eternal life:" and whether we admit, or not, the secret influence of Divine grace on those removed from the reach of the Christian message, we must earnestly contend for the *special grace* which attends the declarations of the sacred word in the breasts of the truly regenerate. The Comforter, who is the Spirit of truth, must be considered as infinitely distinct from that *written word*, with which we have not long since noticed an undue comparison by a pious writer already alluded to, and with whose sentiments and views we suspect Mr. Miller to be at least well acquainted. In short, effects must not be confounded with their causes; the Book, with that Divine Being, who inspired it; Faith, with that Power, *ab extra*, which alone enkindles faith and every grace within the soul; the will and disposition to turn to God, with that Divine operation which, though not *distinguishable* indeed from our natural faculties, is wholly *distinct* from them, by which alone the will is turned and made obedient to the faith. The spirit of man, in short, must not be confounded with the Spirit of God.—Whilst we are very far from intimating that Mr. Miller lies open to any direct charge of this nature, and are still farther from seeing any essential connexion between this mistaken view of things, and the system adopted in these lectures, we are still not without a consciousness that such might be the possible result of any commendation, even of the saving

Christ. Observ. No. 208.

principle of *faith* itself, that did not specifically ground itself upon "the exceeding greatness of the Divine power *in them* that believe;" and we should certainly have been pleased, as well, we doubt not, as edified by some more specific remarks of Mr. Miller, in his usually impressive and affectionate manner, upon this subject.

Impressive and affectionate, we are convinced, every observation would be that should fall from the pen of this valuable instructor in the Christian faith. And in taking our leave of the present volume, we cannot do better than hold up the spirit which has evidently dictated its contents, and with which every line of it is deeply imbued, as a pattern most worthy of imitation to every class of theological doctrinists. Too long have the carnal weapons of a spiritual warfare betrayed the cause they pretended to serve, and too clearly have they indicated the spirit which dictated their use. The heart that beats with any Christian sympathy, is pained at seeing believers, in name, differing in nothing but that name and the nature of their argument from the infidel they have undertaken to combat. That most implacable of all feelings, the "theologicum odium," has too long been the occasion of disgrace to the Christian Church, as well as of the division and corruption of its most sacred ties: and whilst every contending party, under such influence, has only more firmly held its own tenets, the unbeliever without has smiled at the impotent weapons which have been occasionally hurled by the self-opposing combatants into his hostile camp. We rejoice in the prospect of much good from an opposite spirit: and we hail every appearance of conciliation and candour in conducting the eventful strife, which is, at the same time, accompanied with a firm grasp on every peculiar and distinguishing possession of our own faith. May such a spirit increase and extend! And to

those who exemplify and encourage it we shall be even happy in owning an obligation for some nearer approximation to those glorious and promised times, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and

the fawning together; and a little child (Matt. xviii. 1—3.) shall lead them. They shall not hurt nor destroy in all my holy mountain, saith the Lord; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

SIR,—It was not till this day that I was made acquainted with a Review, in your Number for Nov. 1818, of a sermon preached by me, at the anniversary of the Exeter Hospital, last year, and which I was desired to publish. Having written that sermon, as I have written every charity sermon that I ever remember to have preached, under the strong and habitual persuasion, that it was my duty to enforce practical benevolence upon Christian motives; I was greatly surprised at finding myself held up to public animadversion, as having been notoriously deficient in this duty, both on a former occasion, and more especially in this latter instance. The accusation is expressed in the following terms.

"In the whole course of our critical labours, we never recollect to have examined a sermon more completely exclusive of every motive to benevolence deduced from those principles, which are peculiar to the Christian dispensation."

The writer goes on to condemn the practice of choosing for topics of argument "*expediency, moral fitness, virtue its own reward, the utility of a proposed object, the reciprocal advantages which it holds out to all parties, and similar considerations of a merely moral, and chiefly temporal nature,*"—and then insinuates, that the preacher of this sermon appeared in the capacity of "a lecturer in ethics, not as one bearing the high and responsible office of an ambas-

sador of Christ." The character of the sermon is said to rise very little above a moral disquisition in the Spectator—and the following advice is pointedly addressed to the author. "To be ashamed of Christ, and of his Gospel, is an awful consideration indeed, and its awfulness should never be lost sight of by the Christian minister."

Conscious of the injustice of this charge, and thinking it a duty, when publicly attacked, to answer the accusation, I request you to insert this letter, in which I propose to do no more than to vindicate myself from the imputation of having neglected the chief duty of a Christian minister, when called upon to act in that capacity.

My text was, *Let us not love in word, neither in tongue, but in deed and in truth*: and my argument built upon this text, consisted in exhorting my hearers, as followers of Christ, to employ their best faculties in the due execution of this precept. The motive I repeatedly set before them was the fulfilment of their Lord's command: and as it is notorious that more error exists among Christians, in the mode of fulfilling it, than in the neglect of the command itself, I endeavoured to shew that the particular object of our meeting was one which corresponded, in every respect, with the true notion of Christian charity. Nearly half of the sermon was occupied in maintaining the necessity

of carrying benevolent motives into effect, and of selecting the *most worthy objects* for those motives ;—the latter part, in reminding my hearers that it was *not* the *good done to society*, but the *motive* for doing it, that could alone give it the character of a Christian work ; since God might easily have prevented or remedied the evil himself, had he not designed it to be a trial of our faith and obedience.

In proof that this sacred principle was uppermost in my mind, I beg leave to transcribe the following passages. Having touched upon the practice of giving alms carelessly and indiscriminately to all who ask, I proceed :

"It is not for the aid of contrast that I have been led to advert to it, so much as for the sake of impressing a most important inference, which sometimes escapes the attention of those who join with us in entertaining the same view of this mistaken mode of charity. I mean, that this rejection of the most obvious and literal compliance with our Christian duty, imposes upon every man a strong additional obligation of fulfilling it in some other way. The act of refusal, even when considered as a duty, is an irksome duty ; and, if not performed from a sense of duty, is an unchristian act. What proof then shall we afford that the motive for refusal is right, so clear and satisfactory to our own minds, as a readiness to give, when we know that the gift cannot be abused ? To give to those that need, in some way or other, we are all bound ; and it requires strong evidence before we are justified in departing from the literal execution of the precept. If it be, as it certainly is, a duty to withhold indiscriminate alms, it is a duty of a kind widely different from that of Christian charity, and can never be accepted as a substitute for it. That duty still remains to be performed, wheresoever the way is open : it remains a debt upon our conscience, the more binding, because we have ourselves deferred the payment." p. 9.

In reference to the particular occasion of the meeting, I had the following words.

"To the publick these institutions are beneficial in many ways ; and they obtain the praise of the philosopher and the po-

litician, no less than that of religious and philanthropic men. On their public benefits it is almost needless to expatiate, except for the purpose of impressing upon your minds that important relation which they bear to us as Christians ; namely, that they afford opportunities of discharging the great social duty of our religion in the most effectual manner—that they are channels through which we may safely direct the stream of private benevolence, which often either evaporates in empty feeling, or is wasted upon undeserving objects. Under this view of the subject, the only one which becomes a follower of Christ, it is not enough that the good be done—we ought to feel that we, ourselves, have a hand in the performance of it—to seize with pleasure the means of acquitting an obligation which binds us all—and to rejoice in the facilities held out of obeying God's will, without the chance of failure, mistake, or disappointment." p. 13.

I leave to your readers to determine whether the writer of these passages is justly chargeable with teaching mere ethics from the pulpit, and with appearing to be ashamed of Christ and his Gospel. The sermon occupies only eighteen octavo pages, necessarily embracing some local and occasional topics, and undertaking, according to the proposed argument, to distinguish this exercise of charity from many mistaken forms of that virtue : and, although I could not suspect such a misrepresentation of my argument as your Review contains ; yet, if I had suspected it, I do not think I could have guarded against it more effectually by any other language than that which I did employ, writing without any such design, and merely under the habitual influence of opinions derived from Scripture.

If I do not trespass too much upon your pages, I could wish to subjoin one passage more, as evidence of my own purpose, and in justification of the surprise I felt at being accused of teaching Christian duties upon worldly motives, without reference to Christ.

"How different are the feelings raised by the sight of human suffering in a mind

thus disposed, from those which the same objects excite in the mere worldly moralist! As to the cultivated mind, the desert and the forest, the wilds and the wreck of nature, can reflect agreeable sensations, so may the truly religious man derive consolation and encouragement even from the lazaret-house and the prison. To him they become, if not a garden of delight, at least a field of cheerful industry, in which he knows and feels that he is doing his Lord's work." p. 22.

The reviewer remarks, that the name of God occurs only five times in the sermon; and that the Redeemer's name occurs in a solitary instance, as a heathen writer would use it, *merely for the purpose of mentioning his adherents*—"a follower of Christ." I beg leave to refer to the second extract above given, as a proof of the fairness of this accusation; in which extract the designation is expressly chosen to mark the peculiar duty arising out of it.

As to the argument derived from a supposed change of phrases in the sermon, substituting "Mahomet" for "Christ," "Koran" for "Scripture," "Musulmanic" for "Christian virtue," "principles of humanity" for "Christian charity," with many more, I leave it entirely to work its own way; and with regard to the complimentary part of this criticism, whatever the motive may have been, whether kind or hostile; whether it was intended to soften the pain of censure, or to fasten the charge more effectually by wearing the appearance of impartiality; I have only to reply, that the praises of the whole world for such matters as he specifies, would not, in my estimation, weigh a feather against the delinquency which he imputes to me; but of which I feel myself to be wholly innocent.

I am, sir, your very obedient servant,

EDWARD COPLESTON.

We have carefully read over the preceding letter, and have re-perused both the sermon and the review to

which it refers. It will, certainly, give us far more pleasure than pain, if, upon a candid consideration of Dr. Copleston's remarks, it shall appear to our readers that his sermon partook of a more decidedly Christian complexion than we imagined; for we are most sincere in asserting, that it was with no "hostile" feeling that we admitted the "complimentary part" into our pages, but from a full conviction of the author's merits as a distinguished scholar and writer, whatever might be our opinion as to the strictly *religious* qualities of the sermon under consideration. We, therefore, leave this part of the question to the unbiassed judgment of our readers, requesting them, however, rather to peruse the discourse itself than our review or the author's explanatory letter, before they come to a decision. For ourselves, we see no reason to revoke the general sentiments expressed in our former critique; though we are quite frank to acknowledge, that if any individual expression may have escaped our Reviewer's pen, which may appear to the learned author to have been offensive, or stronger than was necessary, in order to convey the general impression intended in the critique, we have no feelings which would prevent our amending it for any other which might appear to him less exceptionable.

The simple fact is, that in the discourse in question there was much to praise; and, as it appeared to us, not a little also to blame. We trust that we were not niggardly in our expressions of approbation as to the former, and still less as to the general value of Dr. Copleston's character and talents. We could, indeed, have felt great pleasure in confining ourselves to this part of the subject; for the learned Provost of Oriel's view of charity is so enlarged and enlightened, so consistent with the soundest deductions of political and moral science, and (if we may venture without egotism or vanity to

add such a remark) so coincident with the sentiments upon this subject of which our own pages have been the humble vehicle, that we are glad to avail ourselves of his high authority for directing the public mind into the proper line of procedure amidst the multiplying demands upon their benevolence. Dr. Copleston, in a manly and convincing manner, has advocated the cause of *real* charity, while he reprobates as strongly as the veriest political œconomist, those spurious and indolent modes of distributing alms, which are equally injurious to the recipient and to society. To point out and enforce the absolute and irreversible obligation of pecuniary liberality in *some* shape, at a time when the acknowledged evils of certain species of falsely called charity have furnished a plausible argument to those who *wish* for an argument to justify their covetousness, was, doubtless, a public service of considerable merit. To this we might add, that such an argument, conducted in the masterly manner of our author, was at once a fair and ingenious mode of pleading the cause of the Devon and Exeter Hospital; a species of charity as enlightened as it is philanthropic, as consistent with just views of political œconomy as with the feelings of Christian benevolence.

Yet there was another view of the subject, which, as Christian observers, we considered ourselves bound in conscience not to pass over.—Though, by no means wishing to confine the instructions of the pulpit, especially on peculiar occasions, like that of a charity sermon, to any very limited range of topics, we yet thought, and think still, that a sermon should essentially differ from a moral essay; and that its arguments and motives especially, should be derived, in no dubious or distant manner, from the sacred Scriptures. Though by no means disapproving,

generally speaking, of the plan which our author proposed to himself in his discourse, we yet felt that there was something wanting to assimilate it to those models of pulpit divinity, which, as Christians and churchmen, we had been accustomed to admire. Perhaps some part of the difficulty (supposing there to have been a difficulty) lay in the subject itself; for though we acknowledge it to be one of considerable utility, in a thinking and argumentative age like the present, yet it is one which is capable of being discussed without much reference to those more affecting and impressive topics which constitute the very soul of Christianity, and might, therefore, easily seduce a clergyman into a style of instruction less peculiarly marked by the recurrence of scriptural doctrine, than that which *usually* befits the Christian pulpit. We will not say that this effect might not have been avoided; we think it possibly might: but Dr. Copleston will probably agree with us that the enlightened modern views of true charity, though perfectly consistent with the spirit of Christianity, are apt to sound somewhat harsh to those who do not consider them on a large scale; and that there is great danger of conveying, however unintentionally, an impression *apparently* adverse to the general views of Scripture on this important topic. The fact is, that our blessed Lord and the inspired writers were, generally speaking, content with pointing out the *duty* of charity, and the *motives* to its performance. The *abuses* of charity were at that period comparatively little felt; and as Christianity was intended rather to apply to the immediate amelioration of the heart, than to teach the restrictive distinctions which result from general views of moral and political science, the sacred writers are not found to have devoted themselves to such disquisitions as those which constitute the leading argument of our author's

discourse. Dr. Copleston, in fact, takes up the subject where the Gospel leaves it; and "considering that more error exists among Christians in the mode of fulfilling our Lord's command than in the neglect of the command itself," he proceeds to show that the objects of the benevolent institution for which he pleaded, "corresponded in every respect with the true notion of Christian charity." Now here appears to us to arise one of the chief differences between Dr. Copleston and our Reviewer. The former, in speaking of the "true notion of Christian charity," seems, incidentally at least, to imply such charity as will bear the test of moral and political science; the latter simply such as springs from pure motives of "love to God, and faith in our Lord Jesus Christ," even where the judgment may not be so fully enlightened as might be desirable relative to the ultimate bearings of a given species of liberality. Our Reviewer, therefore, objected, in substance, that Dr. Copleston had not urged the duty of charity upon strictly evangelical motives, because he did not bring forward those peculiar topics of the Gospel, such as the love, the grace, the condescension of our Saviour, which are so urgently and uniformly pressed by the apostolic writers. The following is a passage from that critique: "There is a case in point which may be produced as a model of imitation for the preachers of charity sermons. It was not once nor twice, but frequently, that St. Paul pleaded the cause of the distressed churches of Judea. From what topics did he draw his arguments? He reminds the Corinthians and other converts, whom he addressed, of the grace of our Lord Jesus Christ; that though he was rich, yet for their sakes he became poor, that they through his poverty might be made rich. St. John argues upon a similar principle: 'Hereby perceive we the love of God, because he laid down

his life for us, and we ought to lay down our lives for the brethren.' Here are motives urged which cannot fail to impress every Christian heart. They are motives which are continually recurring in the writings of the Apostles, and cannot be too strongly pressed upon the attention of their successors in every department of the ministerial office." (Christ. Ob. 1818, p. 741.)

Such was our view of the *just motives* to Christian charity; a view supported by the language of Scripture, and the example of the most eminent divines in every age. And though we are far from contending, that in the present day, when doubts exist respecting the legitimate modes and objects of charity, it may not sometimes be necessary to take a somewhat more calculating view of the subject, and to call in the understanding to regulate the affections of the heart; yet considering the nature and ends of the Christian ministry, we are still of opinion that an adherence, as far as possible, to the old-fashioned model is desirable, especially in a popular discourse. We ground this remark upon a discriminating passage in our author's own sermon. "The *end*," he observes, "to be attained, and the *motive* for pursuing it, are *alone* the objects of religious instruction. *How* this motive is to operate, and by what *means* we may best attain the proposed end, is to be learned *elsewhere*;—from the employment, that is, of those *intellectual* powers which were given us by the Almighty, as a talent to be improved in his service." (p. 12.) In this remark of the learned Provost's we fully concur; and it was only because we imagined that he had violated his own canon, that we suffered our pages to record the sentiments which have excited his animadversion. It was precisely because we thought the "intellectual" part was more prominent than the strictly "religious;" or, in

other words, that the discourse was, upon the whole, more adapted for the press than the pulpit, that we entered our humble protest against that mode of preaching of which it is no unfavourable specimen. Perhaps we were the more "tremblingly alive" to the deficiency, when we considered the spot where the sermon was delivered; a spot which, Socinianism on the one hand, and the recent Antinomian secession on the other, have peculiarly chosen as their seat; and where, therefore, we were, if possible, more than usually anxious that a discourse coming from a clergyman of such high celebrity, should be such as could be presented to all parties, as

a fair specimen of Christian and Church-of-England doctrine. We must, however, still, notwithstanding the foregoing letter, confess ourselves disappointed; for there is little, we conceive, in this discourse, from which even a Socinian would find it needful to dissent,—a circumstance which could hardly have occurred, had the author sufficiently exhibited those peculiar views, relative to Christian charity, which the New Testament so constantly brings forward, and which we have reason to know Dr. Copleston is too orthodox not to admit, though they may not be immediately dwelt upon in the present discourse.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—*Life of Lord William Russell*, by Lord John Russell;—*Itinerary of Greece*, by Sir W. Gell;—*History of England*, in three vols. 4to, by the Rev. Mr. Lingard;—*The Husbandry of Flanders*, by the Rev. T. Radcliffe;—*Memoirs of Camoens*, by J. Adamson;—*Sir Philip Francis not Junius*, by C. M. Chalmers.

In the press:—*Voyage up the Persian Gulph, and a Journey over Land to India in 1817*, by Wm. Hende;—*The Englefield Vases, Part I.*, engraved by H. Moses;—*Letters*, by Dr. Gregory, in Defence of his Essays, edited by the Rev. A. Crombie, LL.D.;—*Letters of the late J. P. Curran*.

A Journal was commenced in Paris with the present year, by M. Julien, under the title of "*Revue Encyclopedique*;" in which he is aided by nearly twenty members of the Institute, and by other men of letters. The following passage from this work, relative to Russia, may not be uninteresting to the reader:—

"The University of Dorpat has just received a new organization,—thanks to the indefatigable zeal of its benevolent and

enlightened director, Lieutenant-general Count de Liéven. The number of students has been more than doubled; and nothing is now wanting to give a new impulse to this valuable institution.

"At the University of Moscow, the terms have almost all recommenced.—Their interruption, at the time of the great fire, has had, in many respects, advantageous results, as well for the professors as for the students. The salaries of the former have been increased, the sphere of their instruction has been enlarged, and the various branches thereof have been better arranged. The number of students, even last year, amounted to upwards of two hundred. The gymnasium, joined to this university, has been in like manner re-opened, and several new preceptors have already been appointed.

"In Russia, a general system of improvement has been introduced, with the most decided success, into all the scientific and military establishments; and the mind of the nation expands more and more under the wise and judicious direction of the Minister of public Education. Doubtless, nothing contributed more immediately to this object, or has a more direct influence on the civilization of the lower classes than the public and gratuitous

schools. Within these few years, upwards of two thousand of these schools have been established, several of which are governed by young Russians, who had been sent to England in order to be instructed in the new system of education.

"The liberality of the Emperor and of the Dowager Empress towards these establishments, and, in general, towards every thing that regards education, is almost unbounded; and their example is imitated by a great many rich individuals. Count de Schuwalof has endowed a gymnasium with 150,000 rubles. The Counsellor of Mines, Demidow, has made a present of 100,000 rubles to the University of Moscow; and of an equal sum to the two preparatory schools of Kiew and Tobolsk. He has likewise appropriated the same sum to the seminary and gymnasium of Jaroslaw. Count Scheremetjew has given, in one sum, two millions and a half of rubles, to establish an infirmary for the clergy, and likewise a very considerable sum to the University of Moscow. The Grand Chancellor Romanzow has established, on his estates, a number of Lancasterian schools; he is also building four churches for different religions; and he has caused a voyage round the world to be undertaken at his sole expense.

"The Bible Societies likewise receive considerable sums, as well from the imperial family as from private individuals: even the princes and khans of Caucasus, Georgia, and Mingrelia, contribute to these acts of munificence, as well as the chiefs of the distant tribes of Tartary and of Siberia. At Irkutsk, in Siberia, there are at present a preparatory school, a school for teaching the Japanese language, a school of navigation, and a library,—a very rare thing, no doubt, in this part of Asia. Several tribes, particularly those at Tungor and Burat, eagerly send their children to the schools recently established in their country, in consequence of some individuals belonging to them having, of late years, had an opportunity to see, with their own eyes, the astonishing effects of civilization. These schools are under the direction of national preceptors, educated for that office in the seminary of Irkutsk.

"Thus it is that nations, reputed barbarous at the beginning of this century, are rapidly advancing towards civilization; and every where a degree of emulation is ex-

cited which cannot but tend to accelerate its progress.

"The Greeks, who form the greater part of the population of Odessa, are all animated by an excellent spirit for improvement, and display the greatest zeal for the general good of their native country. The education of youth first attracted their attention; and they have, in consequence, established, by voluntary and abundant subscriptions, a school, which already enjoys a great reputation; they have intrusted it to eight able professors, at the head of whom are Messrs. Genadios and Macris, both highly distinguished as men of science.

"The Governor of Odessa, Count de Langeron, gives the greatest encouragement to the professors and the students. Besides the annual donations made to the school by these worthy Greeks, four houses of insurance, established and managed by Greek merchants, also make a deduction in favour of it from their annual profits, the amount of which, for the year 1817, was 53,892 rubles, or about 11,000*l.* sterling. Several merchants have deposited funds for the establishment of a printing-office on a large scale, intended to propagate knowledge throughout all Greece. They propose to provide physicians and other medical attendance for the sick poor, without distinction of country or religion."

Cambridge.—The valuable Oriental MSS bequeathed to this University by the celebrated African traveller, Burckhardt, consisting of upwards of 300 volumes, have safely arrived, and are now deposited in the public library.—The Rev. Samuel Lee, M.A. of Queen's College, has been elected Professor of Arabic, in the room of the Rev. John Palmer, B.D. resigned. Mr. Lee not having been at college the time usual for taking his degree of A.M. requisite to his standing for the chair, a Grace passed the Senate to supplicate for a mandamus from the Prince Regent, which was graciously granted by his Royal Highness.

Southwark Bridge was opened on the 25th ult. It is composed of three iron arches; the centre is 204 feet in span, four feet more than the celebrated Sunderland iron bridge, and larger in span than any bridge in the world. The two side arches are 210 feet each in span. From its summit, some of the most interesting views of the metropolis are seen.

There are now no less than six bridges over the Thames, between the Tower of London and Vauxhall.

Charitable Schools in Dublin.—From a synoptical table, which we have seen, of the education of the lower classes in Dublin for the year 1816, it appears that there were

	Children.
29 Protestant Schools	3,194
32 Catholic ditto	5,095
12 Schools of Dissenters	906
12 Mixed Schools, for educating children of all denominations . .	4,402
—	—
85	13,597
—	—

The total expense of these various schools is stated to amount to 57,700*l*. Much as has been done in the city of Dublin in the way of education, it appears that about two children out of three are still uneducated.

Arctic Discoveries.—The Prince Regent has given his approbation of the following scale of rewards, proposed by the Board of Longitude:—1. To the first ship belonging to any of his Majesty's subjects, or to his Majesty, that shall reach the longitude of 110 deg. west from Greenwich, or the mouth of Hearne's or Coppermine river, by sailing within the arctic circle, 5,000*l*.; to the first ship, as aforesaid, that shall reach the longitude of 130 deg. west from Greenwich, or the Whale Island of Mackenzie, by sailing within the arctic circle,

10,000*l*.; to the first ship, as aforesaid, that shall reach the longitude of 150 deg. west from Greenwich, by sailing westwards within the arctic circle, 15,000*l*.; the act having already allotted to the first ship that shall reach the Pacific Ocean by a north-west passage, the full reward of 20,000*l*.—2. To the first ship, as aforesaid, that shall reach to 83 deg. of north latitude, 1,000*l*.; to 35 deg. 2,000*l*.; to 87 deg. 3,000*l*.; to 88 deg. 4,000*l*.; the act having already allotted to the first ship that shall reach to or beyond 90 deg. the full reward of 5,000*l*.

Statistics of Europe.—The present population of Europe amounts to 177,221,600 persons, scattered over 154,450 geographical square miles. This population, considered in an ethnographic point of view, comprehends 53,195,000 Teutonians or Germans, 60,586,400 descendants of the Romans, 45,120,000 Slavonians, 3,718,000 Caledonians, 3,499,500 Tartars and Bulgarians, 3,070,000 Maggarians, 2,022,000 Greeks, 1,760,000 Finlanders, 1,610,000 Cimmericians, 622,000 Basques, 313,600 Guistes, 294,000 Arnauts, 131,600 Armenians, 88,000 Maltese, &c. There are 1,179,500 Jews, 3,607,500 Mahometans, and 172,432,500 Christians, of whom there are 98,229,000 Catholics, and 41,898,500 Protestants. Europe is now divided politically into 78 Sovereign States, nominally independent. Their aggregate forces in peace, are 1,600,000; and, on the war establishment, 3,600,000. Their maritime forces consist of 409 ships of the line, 38 ships of 50 guns, 348 frigates, and 1,563 vessels of an inferior class.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons on the Parables and Miracles of Jesus Christ; by Edward William Grinfield, M. A. 8vo. 10s.

Plain and Practical Sermons; by the Rev. John Boudier, M. A. 9s.

A Critical Examination of that Part of Mr. Bentham's Church-of-Englandism which relates to the Church Catechism; by the Rev. H. J. Rose, A. B.

Sermons, preached in the Tron Church, Glasgow; by Thomas Chalmers, D. D. in one large volume, 8vo. 12s.

A Sermon, preached in the Parish Church of St. George the Martyr, Queen Square, Feb 21, 1819, for the Benefit of the Fever Institution; by the Rev. John Hewlett, B. D. 1s. 6d.

Strictures on Mr. Wix's Reflections on Christ. Observ. No. 208.

the Expediency of a Union of the Churches of England and Rome; by the Rev. H. C. O'Donnoghue, A. M. 2s.

MISCELLANEOUS.

The Personal Narrative of M de Humboldt's Travels to the Equinoctial Regions of the New Continent, during the years 1799—1804; translated by Helen Maria Williams. Vol. IV. 8vo 18s.

No. I. of the Monthly Journal of New Voyages and Travels; containing the complete Journal of an Officer engaged in the late Voyage of Discovery to the North Pole. 3s. sewed, or 3s. 6d. bds.

Narrative of a Voyage to the Spanish Main, in the Ship Two Friends, the Capture of Amelia Island by M'Gregor's Forces, and their Dislodgement by the American Troops; with Anecdotes illustrative

of the Manners and Habits of the Seminole Indians, and a Detail of the Trial and Execution of Arbuthnot and Ambrister. 8vo.

A Catalogue of a rare and curious Collection of Books, forming vol. II. part I. of a Catalogue for 1818-19; by Longman, Hurst, Rees, Orme, and Brown. 2s. 6d.

A Catalogue of Books in various Branches of Literature, including a large Collection of Sermons; by F. C. and J. Rivington.

William Baynes' General Catalogue of Old Books for 1819. 3s.

Memoirs of John Duke of Marlborough; with his original Correspondence, collected from the Family Records at Blenheim, and other authentic Sources; by William Coxe, M.A. F.R.S. F.S.A. &c. Vol. III. 4to. illustrated with Plates.

The Poetical Remains of the late Dr. John Leyden, with Memoirs of his Life; by the Rev James Merton. 8vo. 12s.

The London Commercial Dictionary and Sea-Port Gazetteer; by W. Anderson.— 8vo. 17. 7s.

A View of the Intellectual Powers of Man: with Observations on their Cultivation, adapted to the present State of this Country; by T. Martin. 3s.

The Wrongs of Children; or, a Practical Vindication of Children from the Injustice done them in early Nurture and Education; by the Rev. Andrew Bell, D. D. L.L.D. 6d.

The History of France, Civil and Military, Ecclesiastical, Literary, Commercial, &c &c.: continuing the History from the earliest Accounts to the Death of Henry III. A.D. 1589; by the Rev. Alexander Ranken, D.D. Vols. IV. V. VI. 8vo. 17. 4s.

The History of Seyd Said, Sultan of Muscat; together with an Account of the Countries and People of the Shores of the Persian Gulf, particularly of the Wahabees; by Shaik Mansur. 12s.

Observations on Penal Jurisprudence, and the Reformation of Criminals. With an Appendix; containing the latest Reports of the State Prisons or Penitentiaries of Philadelphia, New York, and Massachusetts; and other Documents; by William Roscoe, Esq. 9s.

The Right to Punish Capitally, Questioned: with Remarks on the Uncertainty, Inequality, and Severity, of the Criminal Laws of England, and Abstracts from all the Statutes which create capital Felonies; by Thomas Hague. 3s.

The Penal Code of France, translated into English: with a Preliminary Dissertation and Notes. 8vo. 5s.

Notes and Observations on Criminal Trials; by a Jurymen. 1s.

Memoirs of the late Rev. William Kingsbury, M.A. formerly of Southampton; by John Bullar. 8vo. 7s.

Memoirs of the Rev. Henry Martin, B. D. late Fellow of St. John's College, Cambridge, and Chaplain to the Hon. East-India Company; extracted from his private Journals, written at Cambridge, on his Voyage to India, in Bengal, and in Persia. 8vo. 12s.

Letters from the North of Italy, addressed to Henry Hallam, Esq.; by William Stewart Rose. 2 vols. 8vo. 13s.

Areopagitica: a Speech to the Parliament of England, for the Liberty of Unlicensed Printing, by John Milton: with prefatory Remarks, copious Notes, and excursive Illustrations; by T. Holt White, Esq. 8vo. 14s.

A Remedy for Self-Murder; suggested in a Letter to a Friend. 1s.

A Brief Treatise on Prisons, intended for the Use of Sheriffs, Magistrates, Grand Jurors, and other Persons interested in the Management and Construction of Prisons; illustrated with an Enlarged Design of the New Gaol about to be built at Dover; by Richard Elsam, Architect. 6s.

Human Life; a Poem; by Samuel Rogers. 5s. 6.

Hints towards an Attempt to reduce the Poor Rates; or, at least, to prevent its further Increase.

A Second Letter to the Right Hon. Robert Peel, M.P. for the University of Oxford, on the Causes of the Increase of Pauperism, and on the Poor Laws; by one of his Constituents. 3s. 6d.

Defence of the Poor Laws, with a Plan for the Suppression of Mendicity, and for the Establishment of Universal Parochial Benefit Societies; by Samuel Roberts. 2s.

The Revival of Popery, its Intolerant Character, Political Tendency, Encroaching Demands, and Unceasing Usurpations: detailed in a Series of Letters to William Wilberforce, Esq. M. P. with an Appendix; containing copious Extracts from the Notes, inculcating Persecution, which are annexed to the authorized Roman Catholic Bible, and Remarks on the Wilful Corruption of Holy Scripture; by William Blair, Esq. A. M. 8vo. 7s. 6d.

RELIGIOUS INTELLIGENCE.

EDINBURGH DEAF AND DUMB INSTITUTION.

EVERY person, remark the conductors of this Institution, who considers the condition of a human being, cut off from communication with his fellows, must be sensible of the unhappy state in which he must exist—of the limited sphere of his enjoyments—of his utter inability to contribute to the comfort or usefulness of himself, of his friends, or of society. It is from this deplorable state that this Institution proposes to raise the objects of its care; by enabling them to communicate with others, thus giving a spring and activity to their minds, unknown before; fitting them to fill situations, of the duties of which they would otherwise have been utterly incapable; and, above all, furnishing them with the knowledge requisite to prepare them for a blessed immortality. Its aim is not only to confer an incalculable benefit on the individual, but to do good to society, to enable those to earn their own subsistence, who would have been burdensome to their friends for life, and to raise them from a state of useless or mischievous seclusion, to that of moral agents, and of intelligent, useful, and respectable members of society. No further arguments, surely, are necessary to demonstrate the benefits conferred by such an Institution, both on the objects of its care and on the public.

There are at present in this valuable Institution, forty-three pupils; of whom seventeen were sent by the Glasgow Society. During the past year, six new pupils have been admitted, and the same number have left it. Several others have nearly finished their education, and are about to return to their friends. At the last meeting the Committee agreed to admit nine new scholars, one of whom has been sent thither, for that purpose, from the distant colony of Newfoundland; for whom the full board is to be paid by his friends, in order that the funds may, in the first instance, be applied to the benefit of the natives of North Britain.

It will gratify those who feel an interest in the benevolent object of the Institution,

to be informed, that the term of years is now expired, during which Mr. Kinniburgh was restrained, by a formal and binding obligation, and under a heavy penalty, from communicating the art of teaching deaf and dumb pupils. It will now, therefore, be in his power to instruct others in that most important art, which he himself has long and successfully practised. Already an application has been made from a Society at Dublin, for instruction to the person intended for the teacher of their school; to whom, with the approbation of the Committee, Mr Kinniburgh has accordingly undertaken to communicate the necessary information. The Committee add, that so far as they are concerned, they shall liberally avail themselves of every opportunity of diffusing the benefits of this Institution, either in Britain or in other countries.

The total receipts of the Institution, for the year, have been 927*l*. It appears, that there is still a debt of 200*l*. unpaid: there are also several other articles of necessary expenditure, independent of the board of the pupils, and the master's salary; and the Committee mention several objects, particularly a sick ward and an additional play-ground, which they have been obliged to relinquish, from wanting the means of providing for them. There is, therefore, an undiminished call for exertion in aid of the funds, on the part of every friend of the Institution.

In order to extend, as far as possible, the instruction afforded by the Institution, the Committee have been under the necessity, from the state of the funds, of preferring those applicants for admission, who can pay the whole or a proportion of their board. They regret that they have been under the necessity also of rejecting several applications, from want of funds; and, from the information from various quarters, there is no doubt that there are many persons who do not apply, from inability or unwillingness to pay the required proportion of their expenses.

The Committee report most favourably of the state of the school, and mention especially the attainments of the pupils in

religious knowledge. It reflects much credit on all parties, to find that there is not now, and has not been for many months a single pupil who is otherwise than in perfect health.

The following are short specimens of composition, by the pupils.

"My dear Aunt, Edin. March 8, 1819.

"I am very glad received a letter from you last Saturday. I was reading your letter. I liked to get trowsers. I am very sorry, for my father and mother and brother are dead of fever at Linlithgow, last December. I think I am poor orphan. I am grieved about my parents and brother that they are dead. I think also my parents were very good. They were always thankful to the Lord Almighty. I hope they will be up to heaven. I must always pray to God, that the Lord will give me a new heart. I must be always grateful to him. I must avoid wicked people. God loves good people that love him. I am daily think about God. The Lord made me. I am very surprised him that he made great many, and also all beasts and birds. I was always think of death. You are sorry, for my parents and brother are dead of fever. My brother and sister are sorry for it. I think you and sister and brother are very love me. I am very much love them.

"I am your affectionate Nephew,

"John Miller."

Isabella Bremmer's letter of thanks to the Committee of ladies, on her leaving school.

"Edinburgh, March 8, 1819.

"I write this letter to thank you, benevolent ladies, who have been so kind to me; and I hope the Lord God will bless you for ever, for your kindness to me a poor deaf girl. My heart always feels thankful to you, and to my kind and good master and mistress, who has taught me so many good things that I did not know before I came to this Institution. Long ago, when I was but a very little girl, about three or four years old, and my father had many other

children besides me, my mother grew very ill, and she died, and I and my poor helpless sisters and brothers lost their loving mother with great grief, and my father was very poor; and as soon as my loving mother was buried, I and my youngest sister became ill of the measles, and we had no body to watch over us but our oldest sister, who was about fourteen years old, and she became like a mother to us; and as soon as we grew better, our youngest brother grew very ill of the scarlet fever, and I became the same, and I lost my hearing, and that made my poor father in great grief for me, and I remember that my poor father was sitting over my bed watching me, weeping and lamenting over me for my deafness. As soon as we became better, my father told all this to the kind and benevolent ladies and gentlemen, and they sent me to this Institution with great kindness. I have now understanding, and I know now to thank you and my kind master and mistress. I have now been at this Institution five years and ten months, and I am going to leave it this month, and I thank and love the Lord God for his kindness to me for giving me such kind friends. You have now got a place for me in St. James' Square, in Mrs. Mitchell, where I am to go and learn dress-making, and to live with her, and I will be very obedient to her; and I am thankful to you for this. I am sorry to part with beloved companions, and with my master and mistress; but I hope I will see them often again with gladness, and I hope the Lord God will bless me and them. I have no more to say. But I remain your much obliged servant,

"Isabella Bremner."

The following were among several passages given to the pupils, on the day of examination, in order to exhibit their knowledge of the English language, by their giving the sense of the writer in synonymous terms. This exercise seems to have gratified Dr. Johnson much, when he visited Mr. Braidwood's Academy at Edinburgh, in the year 1773.

PROVERBS X.

1 The Proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

PROVERBS X.

1 The witty sayings of a wise king. A knowing son createth a joyous father: but an ignorant boy is the dulness of his female parent.

2 Wealth of unholiness advantage nothing: but goodness preserveth from mortality.

PROVERBS X.

3 The Lord will not suffer the soul of the righteous to famish : but he casteth away the substance of the wicked.

4 He becometh poor that dealeth with a slack hand : but the hand of the diligent maketh rich.

5 He that gathereth in summer is a wise son ; but he that sleepeth in harvest is a son that causeth shame.

6 Blessings are upon the head of the just : but violence covereth the mouth of the wicked.

PROVERBS X.

3 The Almighty will not allow the spirit of the religious to starve : but he throweth away the wealth of the unjust.

4 He returneth indigent that distributeth with an untight hand : but the hand of the industrious createth wealth.

5 He that collecteth in warm weather is a knowing son : but he that slumbereth when cut down corn, is a son that bringeth disgrace upon him.

6 Happiness are upon the head of the righteous ; but force veileth the mouth of the unreligious.

INTELLECTUAL AND MORAL IMPROVEMENT OF SYRIA.

Among the remarkable occurrences of this eventful period may be ranked the visit to this country of an Archbishop of Jerusalem, to solicit from the inhabitants of Britain the means of improving the spiritual condition of the Christians of Syria. Deploring the ignorance in which his countrymen are involved, the Syrian Archbishop of Jerusalem, Gregory Peter Giarve, determined to undertake a journey to Europe, in order to make a personal appeal to Western Christians, for the means of raising them from their degraded condition. In prosecution of this design, he quitted his residence at Kasuana, on Mount Lebanon, and, as his Church acknowledges the supremacy of the See of Rome, sought there, first, the assistance he needed. His application failed of success—the funds of the College de Propaganda Fide having been confiscated by the French, during their occupation of the papal territories—though he was received and treated with the respect and honours due to a prelate of his rank. Thence he journeyed to Paris, where he was introduced to Louis XVIII. ; but his applications for pecuniary aid were equally fruitless as at Rome. He received, however, a letter of introduction from Cardinal de Perigord, Grand Almoner of France, to the Marquis d'Osmond, the French Ambassador in London, recommending him to his Excellency's countenance and attention, in prosecuting his object in this country. The Archbishop arrived England about two months since. The design he had in view was to form a printing establishment on Mount Lebanon, where correct editions of the sacred Scriptures, and of other works of religious instruction, might be printed

in the Syriac language. His presence in this country became casually known to some gentlemen, who were struck with the importance of aiding the Archbishop in the accomplishment of his object, and of forming, through him, a permanent connexion with Syria, with a view to restore the benefits and blessings of education and evangelical light to that highly interesting country, from which our own highest advantages were originally derived. An interview having been obtained with the Archbishop, much information was collected, of which the following is the substance : There are, in Syria and the neighbouring countries, about one million of persons who use the Carshun language ;—that is, they speak Arabic ; but, in writing it, they employ the Syriac character. These people have very few books among them ; there being printing-presses for the Carshun no where but at Rome, and at St. Antonio, near Tripoli in Syria, and but a small number of books printed at these presses. The main body of the people are, in consequence, in a lamentable state of ignorance ; and their poverty is so great, that they have not the means of relieving themselves.

As the object which the Archbishop had in view appeared not to fall properly within the range of any existing society, it was judged expedient to make a specific appeal to the public, on the ground of its peculiar claim to support. A meeting was accordingly convened for this purpose, on the 11th of March, where the design of the Syrian Archbishop of Jerusalem to form a printing establishment at the place of his residence on Mount Lebanon, for the purpose of printing, in Carshun, elementary and other books, with the holy Scriptures, in order to promote education

and Christian knowledge wherever the Carshun is used, was cordially approved, and a fund opened, for enabling the Archbishop to effect the objects proposed, and for promoting the intellectual and moral improvement of Syria. The Committee to whose charge the disposal of the fund is intrusted, after maturely considering the subject, came to the decision, that a printing press, and the necessary sets of materials, at the discretion of Professors Macbride and Lee, should be purchased at Paris, under the direction of Baron de Sacy and Professor Keiffer, and placed at the disposal of the Archbishop, the expense of which will entirely exhaust the subscriptions already obtained.

The Archbishop being about to return to Syria, a meeting of the Subscribers was held at Freemasons' Tavern, on the 13th instant, to take leave of him previous to his departure from this country, the Right Hon. Lord Teignmouth in the chair.

His lordship observed, that they ought not to neglect so favourable an opportunity of diffusing Christian knowledge in the extensive regions of Asia, as was now afforded them by the arrival of the Archbishop of Jerusalem in this favoured country. That venerable personage had travelled from Syria with no other view than that of procuring assistance to enable him to disseminate such religious instruction among the flock over which he presided as was calculated to make them understand more fully the sublime truths and the grand moral lessons which are inculcated by genuine Christianity. He had visited Rome and Paris; but he was in one respect sorry to say, without succeeding in the object of his benevolent mission: he said in one respect sorry, because he could not in another, for it providentially afforded the people of England an opportunity, which had never occurred before under such favourable auspices, of cordially co-operating in the diffusion of the holy Scriptures among an immense population, who were ignorant of them, and consequently far behind other parts of the world in civilization and pure morality. Trusting solely to the goodness of Providence, he came unsupported by worldly powers to ask the interference of the fortunate inhabitants of Britain in favour of many, who did not enjoy the benefit of Christian instruction. The Archbishop

was now about to return to the regions which he had left with such beneficent intentions; and it was therefore thought proper by those who had subscribed their funds to aid the religious purposes which he had so nobly attempted to effect, that he should receive a valedictory salutation at their hands before he quitted the shores of England.

The Rev. Josiah Pratt rose to state the circumstances under which the Archbishop became known to the gentlemen who had laid before the public his claims to their support. They had heard of his arrival in town, and of the object of his mission. A deputation immediately waited upon him, and he gained their esteem and confidence by the direct and candid answers he gave to the questions they felt it requisite to put to him. A stranger, arriving here without full credentials, was not a person calculated, at first, to receive that entire confidence, to which, under other circumstances, he might be entitled; but there was still, in the manner and ingenuousness of this good man, the strongest reason to induce a full belief in his statements and intentions. The very fact of a man's undertaking so expensive and perilous a journey, and only requiring, in return, the printing materials for disseminating the holy Scriptures, and religious and elementary books, was a *prima facie* reason to place credence in his assertions. Besides this, the Grand Almoner of France had introduced him to the French Ambassador in London, in a manner which could leave no doubt of his being the identical person whom he represented himself to be. The Archbishop, in company with the Rev. J. Owen, who was now present, had undertaken a journey to Oxford for the purpose of examining the Oriental manuscripts in the Bodleian Library, and pointing out the versions of the Scriptures best calculated for circulation in Syria. The particulars of that journey, which some of his friends who were present would state, were most favourable for the Archbishop, and led to the strongest opinion of his piety and literary attainments. The only reason to imagine that the Archbishop might not be so desirous as could be wished to disseminate the holy Scriptures, suggested itself from the circumstance of his being supposed to belong to the Roman Catholic communion, which had not shewn the same

zeal as Protestants in disseminating the Word of God. But the fact was, the tenets of the Archbishop differed in many respects from those of the Roman Catholics: for instance, though he acknowledged the supremacy of the Pope, he denied his interference in the election of their Patriarchs in Syria; or rather it was not the practice to consult the Papal See upon these elections, but merely to apprise the Pope of the result. The Roman Catholics were, it was understood, about to give the Archbishop some assistance. It was thought more advisable not to connect the mode of assistance which this Meeting would adopt with theirs, but to leave each to take its own mode to promote the views of the Archbishop. The Syriac Committee had already procured subscriptions to the amount of 430*l.* for this purpose. It was most gratifying also to state, that Mr. Clymer, the proprietor of the patent Columbian printing-press, had presented one of his presses (value upwards of 100*l.*) to the Archbishop, as his contribution towards his benevolent object.

The Rev. J. Owen stated, that he had accompanied the Archbishop to the University of Oxford, and had had on the journey repeated opportunities of observing his unaffected piety, the simplicity of his habits and the benevolence of his disposition. Of his critical knowledge of Oriental literature, they had abundant proof in the Bodleian Library. He turned over the unique collection of Oriental manuscripts in the library with the greatest attention, and pointed out immediately the difference in the several versions with a perspicuity and accuracy which shewed him to be a critical scholar. From what could be collected of the religious sentiments of the Archbishop, he might be rather said to be in communion with, than in subjection to, the Papal See. They elected their own bishops, and these their own patriarchs, without consulting the Pope, or receiving his recommendation; they merely communicated to him the result of their election. Mr. Owen then expatiated, at some length, on what struck him as being the providential circumstance of the arrival of such a character in this country, and the benefits which might be expected to result from the occurrence.

The Rev. S. Lee, Professor of Arabic in the University of Cambridge, corroborated

Mr. Owen's statement of the Archbishop's manners, piety, and acquirements.

The Archbishop was then introduced, and informed by Mr. Owen, in the Italian language, the only European tongue in which he can converse, that the Meeting were desirous to promote his views, so far as their means should allow.

The Archbishop then addressed the Meeting, through the medium of Mr. Owen, in the Italian language. He expressed his regret that he could not convey his sentiments to the Meeting in the English language. When he came to this country, unfurnished with proper credentials, for a pious purpose, he had placed his reliance on Divine Providence. That Providence had raised up, in England, friends of rank and affluence, by whose liberality he had now the prospect of obtaining that object for which he had visited Europe. He esteemed the assistance which he had received as an alms put into his hands; and he trusted he should, by those means, soon so multiply copies of the Scriptures, that all who have aided him by their contributions should be rewarded a hundred fold. The only return he could make, was, to lift up his heart and hands to Heaven, that the grace and blessing of God might be poured down upon his benefactors.

After the Meeting broke up, a resolution was passed expressive of the opinion of the subscribers, That a permanent connexion should be established with Syria, through the medium of the Archbishop; and that subscriptions should be solicited to meet the further expenses which may be incurred in prosecuting this design.

SOCIETY FOR PROPAGATING THE GOSPEL.

The Society has just put into circulation the following Address:—

“The Incorporated Society for the Propagation of the Gospel in Foreign Parts was established, as well for the purpose of converting and instructing the heathen, as for the maintenance and advancement of pure Christianity among our own people settled abroad.

"The views of the Society, in the prosecution of these laudable designs, have been hitherto principally directed to the continent and islands of North America. At the time of its original institution, and long afterwards, our territories in that country were far the most considerable in extent and importance among the foreign possessions of the Crown. They contained a large population of unenlightened savages; as well as growing communities of settlers, who, without the means of religious instruction and worship, were in danger of sinking into the vices and ignorance of heathenism.

"To the successful exertions of the Society, the conversion of the Indian tribes that profess Christianity, and the number of Episcopal churches still subsisting in the United States, must, in a great measure, be attributed.

"At the present moment, the revenues of the Society are almost wholly expended in contributing to the erection of churches and schools; and providing a regular supply of ministers, catechists, and schoolmasters, with competent stipends, who are subjected to the control and authority of their respective bishops: nor is it too much to assert, that, without such assistance from the Society, many large and populous districts of those extensive countries would be altogether deprived of the light of Religion; or, at least, of the benefits of a ministry, the administration of the sacraments, and regular public worship.

"The extension of our dominions in the East has since opened to Christian zeal a new scene of exertion, to which the attention of the country has for some time been anxiously turned. A variety of circumstances, however, continued to suggest to the Society the necessity of caution; and the expediency of waiting for some favourable conjuncture, which might enable them to concert their measures with effect, and begin their operation with reasonable assurance of success. The time, they trust, is arrived.

"The appointment of a bishop at Calcutta has supplied an adviser, of not less discretion than zeal, to direct the Society's proceedings at the outset, to point out safe and unexceptionable modes of acting, to suggest proper rules and directions, and,

finally, to assist, by his authority, in the control and regulation of their missions. Their first measure has accordingly been, to offer their co-operation to the bishop, in the execution of such plans, as, in concurrence with the governing authorities in India, his lordship may be inclined to recommend; and to place at his disposal a sum of money, in order to enable him to avail himself of any opportunities of furthering the objects of the Society, without the loss of time which must necessarily be incurred by previous communication with Europe. Some time, it is obvious, will elapse before an answer can be received to this application. It may be sufficient, in the mean while, to observe, that the island of Ceylon in particular, which has lately been placed under the bishop's jurisdiction, would alone supply ample employment for the immediate exertions of the Society.

"In this island, one-third of the population is said to be nominally Christian; though their faith is imperfect, and debased by gross superstitious; and the pagan inhabitants are happily exempt from those artificial prejudices, which still continue to retard the progress of Christianity in Hindoostan.

"For the means of accomplishing these important designs, the Society must have recourse to the liberality of such pious and well-disposed persons as are zealous for the propagation of the Christian Faith in its purest form. To divert its present revenues from the purposes to which they have been so long and so usefully appropriated, and are in a manner pledged, would be not only inexpedient, but unjustifiable. But, with such objects in view, an appeal is made, without hesitation, to the public, in the fullest assurance that the spirit of piety, which in the beginning created and has hitherto sustained the Society, will be exerted with equal effect in promoting the enlargement and extension of its plans.

"St. Martin's Library, A. HAMILTON,
March, 1819. Secretary."

The Society is supported by voluntary contributions, aided by an annual grant from Parliament toward the special maintenance of the established missions in Nova Scotia and Canada; and is under the management of a Corporation, erected by charter from his majesty

King William III. for receiving, managing, and disposing of such contributions."

All persons making a donation to the Society of twenty guineas or upward in any one year, or subscribing not less than one guinea annually, become contributing and associated members; and from them only the vacancies, which from time to time occur in the corporate body, will be filled up by ballot.

CHURCH MISSIONARY SOCIETY.

The regulation of the Society, by which it was provided that the annual sermon should be preached on the morning of the day on which the annual meeting should be held, having been found productive of inconvenience, the Committee have fixed the sermon, for the present year, for the evening preceding the day of the annual meeting. The Hon. and Rev Gerard Thomas Noel will, accordingly, preach at St Bride's Church, Fleet Street, in behalf of the Society, on Monday evening, the 3d of May.

A change of circumstances in Western Africa has induced the Society to close the separate school fund. The Society having been compelled, by the revival of the slave trade, to relinquish its stations in the heathen country in Western Africa, and being about to charge itself with the education of all the children liberated from slave ships, and collected in the colony of Sierra Leone, while Government takes on itself the maintenance of the greater part of these children, the plan of appropriating a specific sum to the education and maintenance of particular children cannot, under this unforeseen change of circumstances, be continued. The Society will, however, expend, in providing generally for education in the colony, a much larger sum than will be supplied by those benefactors who have engaged for six years for particular children.

Such children as may have been named, previously to the 31st day of the month of March, under the customary engagement of paying 5*l.* per annum, for six years, for such child, are now placed, or will be placed, in one of the schools in the Colony, under the teachers provided by this Society; and the missionaries and schoolmasters will send home, as soon as practicable, a statement of the situation and progress of all the children which may have been named by benefactors.

Christ. Observ. No. 208.

The suspension of the Society's settlements among the heathen in Western Africa, and the increased facilities of intercourse with Sierra Leone, having considerably diminished the force of the motives which first led to the opening of the fund for establishing a regular intercourse, by a particular vessel, with that coast, it has been resolved, that further contributions to the ship fund shall not be pressed for the present, but that the fund already raised (4000*l.*) shall be left to accumulate by re-investment of the interest; and that, should it be found ultimately unnecessary or inexpedient to apply the fund as originally intended, it shall be appropriated to the similar object of maintaining intercourse with New Zealand, which is now done at a very great expense, or shall be returned to such contributors as may not approve of that appropriation.

ADDRESS TO THE BISHOP OF DURHAM.

We feel much pleasure in recording in our pages the following address to the venerable Bishop of Durham, unanimously voted at a general meeting of the subscribers to the Clergy Jubilee School, with his Lordship's reply.

"To the Honourable and Right Rev. Shute, by Divine Providence, Lord Bishop of Durham.

"May it please your Lordship.—We, the clergy of the diocese of Durham, beg leave to offer to your lordship our fervent and heartfelt congratulations on the opening of this, the *fiftieth* year from your consecration to your high office in the church of Christ. During the larger portion of that long period, it has been the happiness of those who now address you, to be placed under your lordship's paternal governance, to witness the exercise of your public and private virtues, and to be excited to the due performance of their own part in the Christian ministry by the eminent and uniform example held forth to them by their bishop.

"When we look back on the eventful years which have passed since your lordship's translation to this See, and reflect on the important duties which the peculiar character of the times long imposed on the clergy, we cannot forget that, in whatever degree those duties may have been fulfilled by ourselves, the vigilance and constancy of your lordship were never wanting to the common cause. Your warning voice was

heard in the beginning of danger ; and, to the last, it ceased not to animate and encourage all under your authority, manfully to bear their part in the awful conflict with principles which assailed alike the thrones of kings and the altar of God.

“ And, as you thus called on us to contend earnestly for the truth against the enemies of Christianity in general, so likewise we have been instructed by your lordship’s precepts and example, how best to defend the distinguishing doctrines of our own pure church, against the advocates of ancient corruptions on the one hand, and of heretical innovations on the other ; to temper zeal with charity, and with discretion ; yet, at the same time, to repel that spurious moderation, which abandons what is essential to the soundness of faith, or purity of discipline, for the false and hollow praise of modern liberality.

“ But it is not only on these greater and rarer occasions, that we have been benefited by your guidance. In every particular of our pastoral care, whatever assistance could be derived from the advice, the protection, or the bounty of your lordship, has been freely and largely bestowed. We abstain from violating the sacredness of private charity, by saying all that long experience has brought to our knowledge ; but the voice of fame itself bears testimony, that neither the limits of your lordship’s diocese, nor the peculiar claims of ecclesiastical interests, nor any restriction but the unfitness of the object, have bounded the exercise of your beneficence. The same generous patronage which aided the labours of Kennicott, of Blaney, and of Holmes, in accumulating to sacred literature some of its richest and choicest stores, has been extended to every well-devised plan of public utility. Above all, the inestimable invention of the age in which we live, the system of education, has found in your lordship, its unremitting, its most munificent supporter. You have even directed your exertions, in this great cause, to the benefit of generations yet unborn, and have provided in the ample foundation which bears your name, a succession of future labourers in this fruitful field.

“ In order to perpetuate the memory of our gratitude and profound respect for your lordship’s high deservings, by a monument, not unacceptable, we hope, to your feelings, as it is peculiarly appropriate to your praise, we solicit your lordship’s per-

mission to erect, in the most populous and important town of the diocese, a school for the instruction of poor children in the principles of the Church of England ; and we humbly implore the favour of Almighty God to this our work. May He see fit to grant that the spiritual good of thousands may be the fruit of this offering of dutiful attachment to your venerable and venerated name ! And may the time be far remote, when we shall be made to feel the full value of the blessing we now enjoy in a living example of the qualities which best become a father of the Christian Church !”

“ To the Clergy of the Diocese of Durham.

“ Cavendish-square, Feb. 18, 1819.

“ Reverend and dear brethren,—In returning an answer to such an address as I have recently received from you, I am at a loss in what terms I can convey an adequate idea of the feelings which it has excited : for none but myself can estimate the gratification of finding that I am the object of the affection and esteem of a body of clergy, with whom it has been my happiness to be connected during a period of twenty-eight years ; and who have not confined their expressions of favourable opinion to language only, but have marked it by a work of public utility the most consonant to my wishes. May the blessing of God prosper your undertaking ! that in the school which you are about to erect, the children of the poor may be taught the principles of Christianity, and the doctrines of the Established Church, confirmed in useful and moral habits, and thus be qualified for the faithful and conscientious discharge of their future duties in life !

“ At my very advanced age, this, humanly speaking, will be the last occasion of our public intercourse. Of all that has hitherto passed between us, as well as of the exemplary discharge of your sacred duties, I retain, and hope to carry to my grave, the most pleasing remembrance. My prayers, while the Almighty graciously continues to me the inestimable privilege of prayer, will be offered for the welfare of this diocese ; and that, by the Divine blessing, the interests of true religion may be advanced and supported by its clergy of every succeeding generation, as they have been by those whom I now address.—Believe me, reverend and dear brethren, with true regard and esteem, your sincere and affectionate friend and brother,

“ S. DUNELM.”

AMERICAN BIBLE SOCIETY.

We rejoice to observe from the Second Report of the Society, that attention is awakened to the spiritual wants of the Indians. The following extract leads us to hope for continued and enlarged exertions in their behalf.

"While using their endeavours, that 'the Word of the Lord may have free course and be glorified' throughout the United States, and especially in those parts where there is an incredibly numerous population, the Board have not been unmindful of their BRETHREN OF THE WOODS. The condition of these natives, divided from us by their language, their manners, their ignorance, their degradation, by every thing which distinguishes savage from civilized man, and too often by the fraud and other injuries of profligate whites, addresses to us a mute, but piercing expostulation, for that help which they can obtain only in very small portions from any other quarter.

"The principal difficulty in the way of the Indian translations of the Scriptures arises from the multiplicity of the Indian dialects. It is long since the researches of philologists have exploded the greater part of what were supposed to be radically distinct languages. Those of the Indians are ascertained, in many instances, to be dialects so near akin, that, unlettered as he is, a young Indian can make himself master of several.

"The branches to which the managers would more immediately bend their attention, are, the Mohawk and the Delaware. The Mohawk would serve for the Five Nations, the Tuscaroras, and the Wyandots or Hurons. The Delaware is of higher importance, as it has extended itself further than that of any other northern tribe. It can convey the Scriptures to many kindred tribes, that are strewed along the frontier of the United States, from Canada to Georgia. These are, the Monsees, the Shawanese, the Kickapoos, the Kaskaskias, the Twightwees or Miamis, and the Chippewas, Hurons or Algonquins. This last is said to be the most numerous tribe on the northern borders of the United States.

"In their efforts to bring in these outcasts, who are indeed afar off, the managers must submit to their circumstances, and take such parts of the Bible as, from time

to time, they can procure to be translated. A beginning has been made. The Rev. Christian Frederic Dencke, one of the missionaries of the United Brethren to the Delawares, stationed at New Fairfield in Upper Canada, has completed, and forwarded to this Board, a translation of the Epistles of St. John; and has also finished a translation of St. John's Gospel, and commenced that of St. Matthew; both which will probably be received in the course of the year.

"In consequence of this acquisition, the Board ordered an edition of 1000 copies, with the English on one page and the Indian on the other. Of these 300 are to be sent to the Rev. Mr. Dencke at New Fairfield, and 100 to Mr. Leuchenbach, missionary in the State of Ohio, to be by them distributed among the aborigines.

"The Board has also voted a donation of 100 dollars to the Rev. Mr. Dencke, to encourage him in the prosecution of his work.

"With regard to the Mohawk language, the managers find that the Gospel of St. Mark has been translated by the celebrated Indian chief, Brandt; and the Gospel of St. John by Capt. Norton, a resident of Upper Canada. Should further assistance be required, it may be obtained from the Rev. Mr. Jenkins, formerly a missionary among the Oneidas; and perhaps from Cornplanter himself, who is represented as very favourable to such an undertaking.

"In the mean time, the managers have ordered an edition of 1000 copies of Brandt's translation of St. Mark, and Norton's of St. John, to be struck off, and distributed among the tribes usually denominated the Six Nations."

CINGALESE PRIESTS.

Some curious particulars of two Buddhist priests have lately been published by Dr. Adam Clarke, in a letter to the Committee of the Wesleyan Foreign Missions. They came from Ceylon, with Sir Alexander Johnston, bringing with them only their sacerdotal robes, their books, and seven rupees (about 14s. English) the expense of their board and clothing is to be paid from the Methodist Missionary fund; but Dr. Clarke has undertaken to educate them gratuitously. When they have acquired a sufficient knowledge of the principles of the Christian religion, they are to be sent back to Ceylon, to disseminate the Gospel among their heathen brethren. The fol-

lowing are extracts from Dr. Clarke's letter.

"The two Cingalese priests, Munhi Rat'hana, and Dherma Rama, are cousins german; the first twenty-seven, the latter twenty-five years of age. They are meek, gentle, and submissive; very diligent in their studies, and have an insatiable thirst for knowledge, and particularly religious knowledge. They continue to improve in their writing, and will soon write a very elegant hand: their profiting in this is surprising, as they had never done any thing in this way before; their own writing gave them no advantage here, as that is a mere species of engraving with a steel point on the talipot leaf, which is the substance used instead of paper. They improve also, both in reading and speaking English. Nothing but a thorough course of theological and philosophical English reading can ultimately conquer and remove all the false notions and deep-rooted prejudices relative to God and nature, found in that priesthood. I say deep-rooted, because with false theology and philosophy they have had their minds imbued from their earliest infancy. Munhi Rat'hana, and Dherma Rama entered the temple when they were about five years of age, and before they could arrive at their high order in the priesthood were obliged to learn several languages, not only the Cingalese in its purity, but also the Pali, Patois-Portuguese, Tamul, and Sanscrit; and to commit to memory many thousands of Slokas, or verses, containing their Theology, Physic, Metaphysics, Traditions, History, Mantrass or Incantations, and their most curiously involved doctrine of the Metempsychosis, or transmigration of souls. From these they have derived all their principles of morality, theology, medicine, philosophy, and political economy. Till now, they have had no opportunity of knowing better: these false principles had undisturbed empire in their minds. In a word, all their thoughts, ideas, and moral feelings were cast in this mould. They now see they were wrong in many things, and strongly suspect they were wrong in all. They wish for instruction; they devour it with the keenest appetite, and long, ardently long, to have their minds stored with nothing but what is true and useful. Against Christianity, they have

not, as far as I am able to judge, one remaining prejudice; but they find it difficult to perceive the suitableness of many things, while they admit of their general truth. In a word, they want to perceive and comprehend the reasons of those things; and they have not, as yet, English sufficient to understand those arguments which I know would at once set their minds at rest on such points.

"These men cannot be treated as common heathens: they are both philosophers, men of profound erudition in their way; with, as far as I can judge, a powerful commanding eloquence. They are deeply read in the most speculative, most refined, and purest ethics of the Brahman and Budhoo systems. In these respects, their acquirements are immense. I have myself read the Oupnek'hat, and some other works of this kind, and well knowing the subtle and specious reasons which both these systems can bring forth in behalf of their ethics and philosophy, I do not a little wonder at the subjection of these men's minds to the general truth of the Gospel."

"Of the sincerity and purity of their motives, I have the most satisfactory evidence: they have sacrificed much in order to come and seek the Christian's God in a Christian land. They have lost, for ever lost, their temple and its revenues; and that high honour and reverence which they had, as high-priests, and highly learned among the highest orders, among their countrymen; and, although they doubtless have suffered many afflictions on this account, yet there is not the most distant wish remaining to trace back their steps.

"Dherma Rama is a young man of very high integrity, of an ardent and strong mind, wishing to sift every thing to the bottom; and never to take a stand any where till he is fully satisfied the ground will bear him. What he gets he keeps.

"Munhi Rat'hana has a fine mind; is truly spiritual, meek, and affectionate: seeks God, I believe, with his whole heart; and enjoys many consolations from his Spirit. All that are acquainted with them esteem Dherma, and love Munhi."

VIEW OF PUBLIC AFFAIRS.

UNITED STATES.—The United States of America have at length succeeded in gaining the Floridas from the imbecile government of Spain. The treaty stipulates, as the price of cession, the sum of five millions of dollars, to be paid by the American Government, not to Spain, but to *American citizens* who may have exhibited claims for alleged spoliation on their property. The United States' Legislature, we know not whether by way of *bonus* to the above transaction, have passed a law against the piracies committed by vessels under the flag of the South American insurgents. This law empowers the President to employ the armed navy of the United States, and also to license privateers, against all piratical vessels, the parties concerned in which are to be subject to the penalty of death. The acquisition of the Floridas is spoken of with great exultation in the American journals. Among the probable advantages of the cession are particularly mentioned the influence which it will give over the Indians; the long line of coast, and the included ports which it affords; the command of all the rivers which flow through the territories of the United States into the Gulf of Mexico, across the newly-acquired dominions; the territorial value of the ceded provinces, particularly for the live oak in which they abound; and lastly, the check which the United States will now have it in their power to interpose to smuggling, to the slave trade, and to the attempts of foreign emissaries.

Of course, we do not intend to deny the political value of this acquisition; but we cannot forbear reminding the large number of American citizens who honour our pages with a perusal, of the *duties* which seem to flow from this accession of territory. When we consider that the vast tracts of country from the St. Lawrence to the Gulf of Mexico, with all their dependencies, and the consequent almost unlimited command of the interior, now belong to the United States, a country free and enlightened and civilized, and, above all, Christian—we have no language too strong to impress upon the inhabitants of that country wherever our feeble voice may be heard, the duties to which Divine Providence

seems to have summoned their attention. The moral and political welfare of the native tribes, the extension of civilization, of education, and—*εἰς ὑπερβολὴν*—of *Christianity* with all its beneficial results, the suppression of slavery where practicable, and its amelioration where not, are doubtless among the most prominent and obligatory of these duties. While we acknowledge the great zeal and pious philanthropy of large numbers of the inhabitants of the United States, for these and similar objects, we could wish that the general spirit of public feeling and public transactions were more decisively on the same side. We could especially have desired that some recent circumstances of an official kind had evinced more of that spirit of conciliation and disinterestedness, and moderation, which so well became a liberal and Christian country. We could especially wish, that on the present occasion we could inform our readers that the hopes which were entertained of the prevalence of high moral feeling in the American Congress, relative to the execution of our two countrymen, had not been disappointed. It was certainly difficult to suppose, that in an assembly of persons laying but ordinary pretensions to humanity, and within the pale of Christianity and civilization, a majority of 108 to 62 should have found nothing to condemn in a transaction which has called forth so justly and so loudly the general reprobation of mankind. Yet such, we grieve to say, is the fact in the house of representatives of the United States; and this in the face of the decided Report of their own military committee, which had stigmatized the transaction in terms as strong as ever characterized an official paper. We could not breathe a more bitter malediction, either on the United States or their neighbours, than that their ambition should increase in proportion to the extension of their power and territory, and their sense of moral responsibility diminish in proportion to the claims for its exertion. It is because we feel a most sincere and affectionate respect for the citizens of the United States, as children of common parents with ourselves, and because we conceive that their augmenting wealth, and power, and territorial importance in the scale of na-

tions, increasingly fit them for instruments of most extensive benefit or injury to mankind, that we look with such jealous concern on every indication of a spirit adverse to the high Christian privileges, and unlimited usefulness, which the providence of the Almighty seems to have placed in their power.

FRANCE.—The minister of finance has presented his proposed plans for the year. The sum stated as necessary amounts to 389 millions of francs, which is intended to be raised without addition to the existing taxes.—The chamber of deputies have decided, by a majority of 150 to 94, against altering the law of elections. Most of the meetings of the chamber have been employed, during the last few weeks, in considering the laws relating to the liberty of the press. The propositions of the French ministry on this subject, though falling somewhat short of the liberty enjoyed in Great Britain, are conceived in an enlightened spirit, and are probably more liberal than could have been expected, when we consider the absolute slavery in which the periodical press has been retained up to the present moment; and the still agitated state of men's minds in that country. An attempt was made to introduce into the new enactment a special provision for the punishment of offences against religion; but the proposal was combated by the abstract doctrine of universal toleration, and defeated by a majority of 110 to 92. It would, probably, be a difficult matter to procure a verdict of guilty from a French jury for a libel against religion. Indeed, nearer home, we are at this moment threatened with a torrent of low blasphemy, arising chiefly, perhaps, from what, we trust, will prove an unfounded anticipation, of lenity on the part of jurors. The proscribed blasphemy of former days has, of late, been boldly flung among us in the very heart of the metropolis itself. But the measures which have been adopted to repress the evil, by bringing the offenders before our courts of justice, will issue, we doubt not, in convincing the public, that Christianity is a part of the law of the land, and that an offence against God is also an offence against society, and must necessarily tend to the overthrow of all that is valuable to us as men and as citizens, no less than as Christians and probationers for an eternal world.

The continental journals have been much engrossed during the last month with the assassination of M. Augustus de Kotzebue, a name well known in literary and political annals. The assassin, a student of the university of Jena, of the name of Sandt, having gained admission to Kotzebue's chamber at Manheim, stabbed him with a poignard; and, after exulting in the deed, exclaiming, *The traitor is dead, the country is saved! long live Germany!* deliberately plunged the same weapon into his own bosom. He appears to be a fanatic, possessed of that sort of madness which renders a man dangerous to society, and not fit to be master of his own actions, without destroying his consciousness of moral responsibility. Political motives, and particularly a detestation of Russia, in the service of which Kotzebue resided as an agent, seem to have prompted the atrocious deed. The young men of Germany, and particularly the university students, appear to have been long under the influence of much excitement; and the present occurrence will, probably, lead to strong measures to prevent similar or even more aggravated scenes in future. There exists, it is said, very generally among them, a feeling of unmeasured hostility to Russia; though it is not clearly ascertained, that the deed of Sandt was more than the spontaneous plan of an individual mind. It is stated, that the king of Prussia has called home all his subjects who were students at Jena; and that the emperor of Russia has adopted a similar measure towards all his subjects who were students in that and other German universities. The assassin still survives, though in a very exhausted state.

DOMESTIC.

Among the domestic occurrences of the month, we have to announce the birth of a son of the duke of Cambridge, and a daughter of the duke of Clarence. The latter, we are sorry to add, is since dead.

A measure of somewhat unexpected promptitude has taken place with regard to the bank restriction. On the fifth of April, a short report was presented to the House of Commons by the secret committee appointed for considering the state of the bank and the expediency of resuming cash payments, stating, that the committee were deliberating upon their report, which they

hoped to present shortly after Easter; but that, in the mean time, they thought it their duty to submit to the House, that, in their opinion, the resumption of cash payments would be materially obstructed by the continuance of the present drain upon the bank by means of the promised payment of outstanding notes of an earlier date than January 1, 1817; and the payment, in cash, of fractional sums under 5*l*. In consequence of this report, a bill was instantly brought in, and passed through all its stages the same night, restraining the payment of such notes or fractional sums in gold coin. It passed also through the House of Lords, and received the royal assent on the succeeding day. A similar measure for Ireland passed in the same manner. The object of this rapidity was chiefly to anticipate the payment of the quarterly dividends, the fractions of which would have caused a considerable drain of specie. In our view, the measure was a wise one; and we only regret that the partial issue of gold should have at all been thought of while its relative value, as compared with paper, afforded not the slightest chance of its being retained in the country.—The difficulty of providing for the service of the year, (the revenue, supposing the sinking fund to remain inviolate, being very considerably below the expenditure,) renders it probable that a loan to a considerable extent will be required. The general expectation of such a measure of finance has tended to depress the funds. We are glad, however, to find that the revenue, for the quarter ending

April 5, 1819, is 232,709*l*. more than the corresponding quarter of the preceding year; and the increase, on the whole year, nearly three millions. The report of the bank restriction committee has not yet appeared.

It is most gratifying to perceive, that the health, the comforts, and the morals of the poor, continue to occupy a large portion of the attention of the imperial Parliament. Measures are still pending relative to the poor laws, the game laws, friendly societies, the state of prisons, &c. To these we shall, probably, have future occasions of adverting. We are glad also to find that Ireland is receiving its share of benevolent attention. The state of the public health in that country has undergone discussion; and, what is assuredly not less important, the state of public worship, and the best means of securing to the people an active and resident clergy, have been introduced into Parliament with the concurrence of all parties.

As we trust our readers are not likely very soon to hear of the recurrence of such scenes as some time since afflicted this country, and led to the suspension of the *habeas corpus* act, we take this opportunity of recording, that Bagguley, Drummond, and Johnstone, the leaders of what was called the Blanket Expedition, have been recently tried at Chester and found guilty of sedition, and condemned to two years imprisonment.

ANSWERS TO CORRESPONDENTS.

We have received a letter from the Rev. GEORGE BEVAN, complaining, that in our Review of Publications on the late Secession, in our Number for January last, we have not done justice to his sentiments.—1st, He denies that he is guilty of the absurdity charged upon him, of affirming that the Hebrew word *Elohim*, is never rendered by the LXX—*One, Gods*. His assertion, he says, was confined to the cases in which that word was used to express the true God. We have again examined his work, without discovering any such limitation of the sense; neither do we see what benefit his argument would derive from it. At the same time we admit, that he must best know his own meaning, of which we could only judge by what was clearly expressed.—2d, Mr. Bevan affirms, that he has never preached nor held *imputed sanctification*, nor the union of Christ and his Church from *eternity*; and that he has ever and earnestly insisted upon the *practical* sanctification of the believer himself, as being *commanded*, and as being a *duty*. We sincerely rejoice in this avowal, and we hope he will take suitable care, in future, that no one who hears him preach shall be left under any misapprehension on this vital point.—3d, He denies that his secession from the Church was caused by reading Towgood, or by the adoption of principles adverse to church communion and subordination. It was occasioned, he says, by his difficulties about subscription:—he could not conscientiously affirm, that nothing in the Prayer-book was contrary to the word of God, while, in fact, he believed that some things in it—as the form of absolution in the Visitation of the Sick, and the Baptismal Service—were contrary to it. Above all, he felt himself compelled not to adhere to the subscription of his belief, “that the chief government of the ecclesiastical state in this realm, in all causes, ap-

pertained to the king's majesty, and that an ecclesiastical estate was committed to his charge by God." Mr. Bevan here refers to the XXXVIIth Article; but the quotation far more resembles Mr. Towgood's comment on that Article than the Article itself. To judge of the force of Mr. Bevan's scruple, it will be necessary to transcribe the Article, that the reader may compare it with the above passage. It is as follows; viz.

"Of the Civil Magistrate."

"The king's majesty hath the *chief power* in this realm of England and other his dominions, unto whom the *chief government* of all estates of this realm, whether they be ecclesiastical or civil, in *all causes*, doth appertain, and is not nor ought to be subject to any foreign jurisdiction."—Then follow these explanatory observations:—"When we attribute to the king's majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of the sacraments, but that *only prerogative* which we see to have been given always to all godly princes in holy Scripture, by God himself; that is, that they should *rule all estates and degrees*, committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the *civil sword* the stubborn and evil doer.—The Bishop of Rome hath no jurisdiction in this realm of England."

We are almost tempted to believe, that Mr. Bevan, when he determined to withdraw his assent from this Article, must have read it in the pages of Towgood, where it is sufficiently misrepresented, and not in those of the Prayer-book. How else could he have so misconceived its import? Or are we to understand Mr. Bevan as contending for the popish doctrine, that men belonging to the ecclesiastical estate should be exempt from civil jurisdiction, and should not be amenable in all causes, whether civil or criminal, to the ordinary tribunals, acting in the king's name, but should be responsible only to their ecclesiastical superiors? He cannot mean to give it as his opinion, that this monstrous system of usurpation and unjust exception should be revived. And yet what does he mean? For he appears, by his own statement, to have quitted the church, because his conscience would not allow him to subscribe an Article which only affirms, that ecclesiastics should, equally with others, be subject in *all causes*—that is, in all suits—to the laws of the realm, as administered by its civil governor, and not to any foreign jurisdiction. For our own parts, we can discover nothing beyond this to be, in fair construction, implied in the Article. We beg him, therefore, to reconsider it in its unsophisticated state, and not as it appears in the pages of Towgood, distorted and perverted by the glosses of that prejudiced writer, before he again produces it in justification of his defection from the communion of the Church of England.

I. M. A.; N. R.; SCRUTATOR; ANTIKAINOS; will appear.

N. H.; H. C. B.; ZERO; LYSANDER; S. W.; GOOD FRIDAY; J. M. W.; *πρωτος*; A H; M; and a *Letter on Mr. Burrow's pamphlet*, have been received, and are under consideration.

We should think that the "Clergyman's Instructor," a valuable collection of tracts on ministerial duties, and containing, among others, a reprint of Herbert's "Country Parson," after which CLERICUS LANCASTRIENSIS so particularly inquires, would best suit the object which he has in view.

The communication of the CURATE OF B. is too local for our pages: we wish the fault he censures were so too.

The Author of "The plain View of Unitarian Christian Doctrine" complains, that our Correspondent C. C. did not mention the title of the work upon which he animadverted in his "Cursory Remarks upon Unitarianism." If, however, Mr. Wright will refer to the first of C. C.'s Essays on the subject (C. O. 1818, p. 1,) he will find the title inserted at full length. This, we should hope, would satisfy him.

A CONSTANT READER is informed, that his donation for the "Poor Pious Clergy Society," may be remitted to A. Martin, Esq., at Messrs. Dorrien and Co., Bankers, Finch Street, Cornhill.

We are particularly requested to state, that the Fifteenth Annual Meeting of the British and Foreign Bible Society will be held at Freemasons' Hall, Great Queen Street, Lincoln's-inn Fields, on Wednesday the 5th May, when the President will take the chair at 12 o'clock precisely.—*Ladies cannot be admitted.*